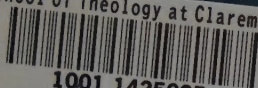


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A HANDBOOK
TO
OLD TESTAMENT HEBREW
GREEN

WORKS

BY THE REV.

SAMUEL G. GREEN, D.D.

HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT.

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A HANDBOOK
TO
OLD TESTAMENT HEBREW

CONTAINING
AN ELEMENTARY GRAMMAR OF
THE LANGUAGE

WITH
*READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES
AND COPIOUS EXERCISES*

EDITED BY
SAMUEL G. GREEN, D.D.

AUTHOR OF
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THE RELIGIOUS TRACT SOCIETY
56 PATERNOSTER ROW AND 65 ST. PAUL'S CHURCHYARD

1901

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HORACE HART, PRINTER TO THE UNIVERSITY

PREFACE

THE following work is intended to introduce the learner to the Hebrew of the Old Testament; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance; and the learner is earnestly requested not to proceed to the Etymology before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

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will be irksome ; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek ; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen ; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook* ; several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

1901.

CONTENTS

PART I. ORTHOGRAPHY.

	PAGE
LESSON I.	
ON READING HEBREW	1
Exercises i, ii.	3
LESSON II.	
THE ALPHABET	3
LESSON III.	
OF THE ASPIRATES	6
Exercises iii, iv, v, vi	6, 7
LESSON IV.	
OF FINAL AND 'DILATABLE' LETTERS	8
Exercises vii, viii	9
LESSON V.	
OF THE LONG VOWELS	9
Exercises ix, x, xi	11, 12
LESSON VI.	
OF THE SHORT VOWELS	12
Exercises xii, xiii, xiv	14
LESSON VII.	
OF THE SIMPLE SH ² VA	15
Exercises xv, xvi	16, 17
LESSON VIII.	
OF THE COMPOUND SH ² VA	17
Exercises xvii, xviii	19

	PAGE
LESSON IX.	
OF DAGHESH LENE AND FORTE	20
Exercises xix, xx	22, 23
LESSON X.	
OF THE QUIESCENT LETTERS	23
Exercises xxi, xxii	24
LESSON XI.	
OF SYLLABLES	25
Exercises xxiii, xxiv	26
LESSON XII.	
OF DISTINGUISHING QAMETS AND QAMETS-CHATUPH	27
Exercises xxv, xxvi	28
LESSON XIII.	
OF THE DIVISION OF CONSONANTS: FURTIVE PATHACH, MAPPIQ, RAPHĒ	29
Exercises xxvii, xxviii	30
LESSON XIV.	
PECULIARITIES OF THE GUTTURALS	31
LESSON XV.	
OF METHEGH, MAQQEPH, AND THE SHORT VOWELS	31
Exercise xxix	33
LESSON XVI.	
OF THE ACCENTS: DISTINCTIVES	33
Sentence broken up into Clauses and Sub-Clauses	36
Exercise xxx	37
LESSON XVII.	
OF RADICAL AND SERVILE LETTERS	37
Exercise xxxi	39
LESSON XVIII.	
OF Q ^r RĪ AND K ^t HĪBH	40
Massoretic Notes illustrated	40-42
The Name JEHOVAH	41

PART II. ETYMOLOGY.

	PAGE
LESSON I.	
OF THE ARTICLE	45
Exercises i, ii	46
LESSON II.	
NOUNS: THEIR CLASSES AND GENDER	46
Exercises iii, iv	47, 48
LESSON III.	
NOUNS: NUMBER	48
Exercises v, vi	49
LESSON IV.	
NOUNS: CASE	49
Prefix Prepositions: Paradigm	51
Exercises vii, viii	52
LESSON V.	
NOUNS: DECLENSION	52
LESSON VI.	
NOUNS: DECLENSION: VOWEL CHANGES	54
Exercise ix (Pronominal Suffixes)	56
LESSON VII.	
NOUNS: THE FIRST THREE DECLENSIONS	56
Paradigms	58
Exercise x	58
LESSON VIII.	
NOUNS: THE SECOND THREE DECLENSIONS	59
Paradigms	60
Exercise xi	61
LESSON IX.	
NOUNS: FEMININE	61
Nouns: Irregular	62
LESSON X.	
NOUNS: PRONOMINAL SUFFIXES	63
Examples of Nouns with Suffixes	64
Exercise xii	65

	PAGE
LESSON XI.	
ADJECTIVES: DEGREES OF COMPARISON	65
Exercise xiii	67
LESSON XII.	
PRONOUNS: PERSONAL	67
Table of Personal Pronouns	68
Particles with Pronominal Suffixes	69
Exercise xiv	70
LESSON XIII.	
PRONOUNS: DEMONSTRATIVE	71
INTERROGATIVE	71
RELATIVE	72
Exercise xv	72
LESSON XIV.	
THE VERB: GENERAL SCHEME	73
Scheme of the Conjugations	74
Affirmatives of the Perfect	75
Affirmatives of the Imperfect	76
LESSON XV.	
THE VERB: QAL	76
Paradigm	77
Exercise xvi	78
LESSON XVI.	
THE VERB: NIPHAL	80
Paradigm	81
Exercise xvii	82
LESSON XVII.	
THE VERB: PIEL AND PUAL	82
Paradigms	83
Exercise xviii	84
LESSON XVIII.	
THE VERB: HITHPAEL, HIPHIL, HOPHAL	84
Paradigm of Hithpael	85
Paradigms of Hiphil and Hophal	86
Exercise xix	87

CONTENTS.

xiii

PAGE

LESSON XIX.

RECAPITULATION: HOW TO IDENTIFY VERBAL ROOTS . . .	89
Table of 3rd pers. sing. in all Conjugations . . .	90
Exercise xx	91

LESSON XX.

MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: <i>Vav</i>	
CONSECUTIVE	92
Exercise xxi	96

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES	97
Table of Suffixes	98
Exercise xxii	100

LESSON XXII.

SUFFIX-FORMS WITH <i>Nun</i> EPENTHETIC	101
Exercises xxiii, xxiv	101, 102

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS	103
Tabular Summary	107
Exercises xxv, xxvi, xxvii	108, 109

LESSON XXIV.

CONTRACTED VERBS	110
Verbs <i>Pe Nun</i>	110
Verbs <i>Double Ayin</i>	111
Tabular Summary	113
Exercises xxviii, xxix	113, 114

LESSON XXV.

WEAK VERBS: QUIESCENT VERBS, I	115
Verbs <i>Pe Aleph</i>	115
Verbs <i>Pe Yodh</i>	116
Tabular Summary	118
Exercises xxx, xxxi	118, 119

LESSON XXVI.

WEAK VERBS: QUIESCENT VERBS, II	120
Verbs <i>Ayin Vav</i>	120
Verbs <i>Ayin Yodh</i>	121
Tabular Summary	122
Exercise xxxii	123

LESSON XXVII.

WEAK VERBS: QUIESCENT VERBS, III	124
Verbs <i>Lamedh Aleph</i>	124
Verbs <i>Lamedh He</i>	125
The Substantive Verb הָיָה	126
Tabular Summary	127
Exercises xxxiii, xxxiv	127, 128

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS	129
Monosyllabic Nouns	130
Dissyllabic Nouns	131
Noun Preformatives	132
Exercise xxxv	133

LESSON XXIX.

THE NUMERALS	134
1. The Cardinals	134
2. The Ordinals	136
Exercise xxxvi	138

LESSON XXX.

THE PARTICLES	139
Adverbs	139
Prepositions	143
Conjunctions	144
Interjections	145
Exercise xxxvii	145

PART III. READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX	149
Subject, Copula, and Predicate	149
Verb and Object	151
Tenses and Moods	152
Nouns	155
Adjectives	158
Pronouns Personal and Relative	161
Connection of Clauses	162

CONTENTS.

xv

CHAPTER II.

PAGE

READING LESSONS, WITH NOTES	164
Preliminary Note on the Accents	164
THE BOOK OF RUTH	167

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES:—

Parallelism in Hebrew Poetry	184
Psalm i	185
xix	186
xxiii	188
xxiv	189
xxix	190
lxxx. 9-20	191
lxxxiv	193

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH	194
Job iv. 12-21	194
xxviii	196
Proverbs xxxi. 10-31	199
Isaiah v. 1-7	201
xxxv	202

CHAPTER V.

PASSAGES FROM THE HEBREW NEW TESTAMENT	203
Matthew v. 1-12 (The Beatitudes)	204
vi. 9-13 (The Lord's Prayer)	205
John xv. 1-9 (The True Vine)	206
Acts xiii. 16-26	207
1 Corinthians xiii	208
Hebrews i	210
xii. 18-29	211

CHAPTER VI.

UNPOINTED PASSAGES, TO BE TRANSCRIBED AND TRANSLATED	213
Divine Promises and Warnings to Solomon	213
Fulfilment of Divine Threatenings against Judah	215
Early Christianity described	216
Extract from Ecclesiasticus (newly-discovered Fragments)	219
Sayings of the Jewish Fathers (<i>Pirgê Aboth</i>), 1-12	220

	PAGE
CHAPTER VII.	
ENGLISH-HEBREW EXERCISES	226
Exercises on the Etymology (Ex. i-xviii)	226-237
Paraphrase of Genesis xi (Ex. xix)	237
" " Genesis xxiv (Ex. xx)	238
David's Victory (Ex. xxi)	238
Psalm cli from the LXX (Ex. xxii)	239
Wisdom of Solomon iii. 1-9 (Ex. xxiii)	240
Ecclesiasticus xxiv. 1-12 (Ex. xxiv)	241
I Maccabees ii. 49-70 (Ex. xxv)	242
Hymn of Rebecca the Jewess (Ex. xxvi)	243
<hr/>	
PARADIGMS	245
VERBS: Comparative Paradigms:—	
Qal	246-249
Niphal	250, 251
Piel	252, 253
Pual	254, 255
Hiphil	256, 257
Hophal	258, 259
Hithpael	260, 261
Paradigm of Verb with Suffixes	262, 263
Paradigms of Nouns	264-272
VOCABULARIES:—	
I. Hebrew-English	273
II. English-Hebrew	297
INDICES:—	
Proper Names	308
Books of the Old Testament	310
Alphabetical Index	311

PART I.

ORTHOGRAPHY.

LESSON I.

ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left.**

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH_a; KORAH, HR_aK^o.

2. From the examples given above it will be gathered:—

(a) That the Consonants are always written on the line;

(b) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(c) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants**. There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz.:—

A long, as *a* in *father*.

E long, as *a* in *fate*.

I long, as *ee* in *feel*.

O long, as *o* in *foam*.

U long, as *oo* in *food*.

A short, as *a* in *lad*.

E short, as *e* in *pen*.

I short, as *i* in *pin*.

O short, as *o* in *pond*.

U short, as *u* in *but*.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* NRH_{a a}; *Debir* RBD_{i o}; *Joktan* NTKJ_{a o}, etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent**, and only the *U* or the *O* is audible.

Thus, *Ruth* is written HTVR; *Lo*, VL.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point *below* or *before* it (i.e. standing to the right), it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written HV^o_eK.

Exercise i.

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.ZVB 7 .GG 6 .NS 5 .RN 4 .LB 3 .ND 2 .RB 1
 .NVMRH 12 .HPZM 11 .DRMN 10 .RBH 9 .HRK 8
 .LGLG 17 .BVGS 16 .MVHN 15 .HVHJ 14 .TVL 13
 .HHLB 22 .NVRBH 21 .HPLZ 20 .DYD 19 .HPZR 18
 .HRVBD 25 .KRB 24 .RZG 23

Exercise ii¹.

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD.
 6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH.
 11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG.
 15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON
 (i. 8). 19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR.
 22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBaT. 25. NOB
 (i. 8). 26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR
 (i. 8). 29. PeDaHeL. 30. PUL (i. 8).

LESSON II.**THE ALPHABET.**

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters ; B their names ; C the symbols used to represent them in the following exercises ; D their nearest English equivalent in pronunciation ; and E their numerical value.

¹ The notes in the Exercises refer to previous Lessons.

TABLE I. CONSONANTS.

A. FORM.	B. NAME.	C. SIGN.	D. ENGLISH EQUIVALENT.	E. NUMERICAL VALUE.
א	Aleph	'	(see note C)	1
ב ¹	Bêth	b, bh	b, bh	2
ג ¹	Gîmel	g, gh	g (hard), gh	3
ד ¹	Dâleth	d, dh	d, dh	4
ה	Hē	h	h	5
ו	Vāv ³	v ³	v ³	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	ṭ	t	9
י	Yodh	y	y (j)	10
כ ¹ , final ך ²	Kaph	k, kh	c (hard), k, kh	20
ל	Lāmedh	l	l	30
מ, final ם ²	Mēm	m	m	40
נ, final ן ²	Nûn	n	n	50
ס	Sāmech	ṣ	s	60
ע	Ayin	'	(see note C)	70
פ ¹ , final ף ²	Pē	p, ph	p, ph	80
צ, final ץ ²	Tsādhê	ṣ, ts	z, ts	90
ק	Qōph	q	k	100
ר	Rêsh	r	r	200
ש or שׁ	Shîn or Sin	sh, s	sh, s	300
ת ¹	Tāv	t, th	t, th	400

¹ For special properties of these six letters, see Lessons III and IX.² See Lesson IV. ³ Often written *Wav* or *Waw* (the German *w*).

Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft, and is pronounced like that in the Scotch *loch* or the German *mich*. *Gimel* (g) is always hard, as in *gale*; never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters :—

ב *Beth* and כ *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and נ *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ז *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted.

ה *He* and ח *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

ד *Daleth* and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

ש *Shin* and ש *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh*; but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שֶׁלֹּה is read *Shalah*, but שֶׁלֹּה *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded, or merged in the vowel immediately preceding. When there is no vowel following, the *Aleph* or *Ayin* is not pronounced at all, but is termed a *quiescent* letter.

Grammarians are agreed that א is equivalent to the Greek *spiritus lenis*, or a gentle emission of the breath.

The *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching *gn* or *ng*, while the LXX makes it ר (g) in the word עֲמֹרָה *Amorah* (*Gomorrhah*). But by English scholars *Ayin* is almost universally left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

LESSON III.

OF THE ASPIRATES.

11. The six letters marked ⁽¹⁾ in column A of the Alphabetical Table, viz. ב, ג, ד, כ, פ, and ת, may be sounded in two different ways:—

(a) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly = *v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַּת is *bath*, but בֶּת *vath*; כִּי *khi*, פִּי *phi*.

(b) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning, not at the close** of a word or syllable; but see § 25 *d* (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **B^eghadhk^ephath**, in Hebrew characters, בִּגְדָחֲכָפֶתֶת.

Exercise iii.

Read and put into English characters the following:—

1. אָב : 2. גָּד : 3. הָר : 4. דָּר : 5. לָב : 6. בָּן :
 7. אֱלֹהִים : 8. אָסָא : 9. דָּוִד : 10. נָרַב : 11. נָר :
 12. סָדָר : 13. שָׂרָה : 14. צֶלֶק : 15. נָתַן : 16. כָּרְמֶל :
 17. אֲרוֹנָה : 18. יְהוָה : 19. רֶשׁ : 20. עֵת : 21. פָּתַח :
 22. יִשְׂרָאֵל : 23. צָר : 24. שְׁלֹמֹה :

Exercise iv.

Put into Hebrew characters, as the above:—

1. DaN. 2. RaBh. 3. QISh (י. § 19 B). 4. SaRaH. 5. BeN.
 6. ShaRON (i. 8). 7. MeTh. 8. DaQ. 9. HaGhaH. 10. TheRaH.
 11. RaChaBh. 12. KOR (i. 8). 13. GiLGaL. 14. DaViDh.
 15. MoSheH. 16. BaRaDh. 17. GaMaL. 18. DaMeSheQ.
 19. TaRaDh. 20. JaBhaL. 21. VaV. 22. ZaYiN (י).
 23. CheBhRON (i. 8). 24. LUDh. 25. NUN. 26. PaRaSh.
 27. \$aDaQ. 28. QaLaL.

Exercise v (Reading).

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

דִּבֶּר יְהוָה שָׁמַיִם נֶעֱשׂוּ 1.
 na-'asu sha-mayim Yeho-vah bi-dhebhar 1.

גֵּר אֲנִי ; כִּי גֵר אֲנִי 2.
 'a-nokhi gher ki ; 'a-nokhi ger 2.

דֹּר לְדֹר . דִּלְפָּה נִפְשִׁי 3.
 naph-shi da-lephah ledhor. dor 3.

כִּי זָכַר אֶת דְּבַר קֹדֶשׁ 4.
 kodh-sho dhebhar 'eth zakhar ki 4.

פִּי פָעַרְתִּי וְאֶשְׂאֶפֶה 5.
 va'esh'aphah pha-'arti pi 5.

תַּעֲתִי כֶסֶה אֶבֶר 6.
 'obhedh keseh ta-'ithi 6.

Exercise vi.

Write in English characters (Table I, column C):—

1. גֹּמֶר : 2. מִגּוֹג : 3. כּוֹיֵשׁ : 4. חַת : 5. עֶבֶר :

6. פֶּלֶג : 7. דִּקְלָה : 8. אֲבִי : 9. נֹרֵב : 10. תַּחַת : 11. גֵּת :
 12. גֹּרֶע : 13. בָּצָר : 14. גָּד : 15. תּוֹלַע : 16. צָבָא :
 17. בָּלַע : 18. דוּד : 19. תִּפְלָה : 20. אֲשַׁבֵּל : 21. כְּרָמִי :
 22. פִּתְרוֹס : 23. יִפְלֹט : 24. צוֹפֵחַ : 25. כֶּכֶר : 26. פִּנְהָ :
 27. כְּנַעַן : 28. תְּרִשִׁישׁ : 29. פֶּרֶס : 30. טַפָּל : 31. קָדָר :
 32. מָכַר : 33. עֲבָדוֹ : 34. אֵת : 35. בִּירָאָה : 36. כִּי :
 37. פִּשְׁעִי : 38. אֲבִי :

LESSON IV.

OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked (2) in column A of the Alphabetical Table assume a different form when they stand at the *end* of words, where (as Finals) they are thus written: *Kaph* (כ) ; *Mem* (מ) ; *Nun* (נ) ; *Pe* (פ) ; and *Tsadhe* (צ) .

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Bēghadhdhēphath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters כַּמְנֶפֶת.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are א ה ל ס ת .

EXAMPLES.

- מ and ם . . . עֲמֵל, 'amel, a labourer ; . . עַם, 'am, people.
 נ and ן . . . אֲנִי, 'ani, I ; עָנָן, 'anan, a cloud.
 פ and ף . . . אֶפֶד, 'ephodh, an ephod ; . . אָף, 'aph, a nostril.
 צ and ץ . . . עֲצָה, 'eshah, counsel ; עֵץ, 'esh, a tree.

Exercise vii.

Write in English characters:—

1. בֵּד : 2. הֵם : 3. גֵּן : 4. בָּה : 5. מֵץ : 6. מֵלֵךְ :
 7. לֵךְ : 8. דֶּרֶךְ : 9. בְּתוֹךְ : 10. שָׁם : 11. דֵּן :
 12. נָתַן : 13. זָקֵן : 14. אֵלֶּה : 15. זוּרֵף : 16. קֶצֶף :
 17. חֵץ : 18. בֵּץ : 19. פִּצֵּץ : 20. אֶדָם : 21. דָּמָם :
 22. שָׁפֹן : 23. אֶרֶץ : 24. חֵלֶץ : 25. אֱלֹהִים : 26. לִבְנוֹן :
 27. יֶרֶד : 28. עֵרֶד : 29. שֶׁלֶף : 30. תֵּבֹן :

Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh
 (i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM.
 10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8).
 14. ToPh. 15. TaPhaPh. 16. Ba\$pa\$. 17. QaMe\$. 18. BeN.
 19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM.
 23. SheLaLaM. 24. TaRaPh. 25. YeLeKh. 26. MaYiM.
 27. YaYiN. 28. 'aLePh. 29. \$aMeKh. 30. PeRe\$.

LESSON V.

OF THE LONG VOWELS.

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants א, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Muṣṣorah*, מִסְפָּרָה 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long* e, i, o, and u.

19. There are **ten** vowel sounds, five long and five short.

Long Vowels.

1. Qāmet (ֶֿ) = { \bar{a} , written *below* the consonant after which it is sounded, as גֶֿד *Gad*.
2. Tsērê (ֶֿֿ or ֶֿֿ) . . . = { \bar{e} , written *below* its consonant, as גֶֿֿר *ger*, בֶֿֿן *ben*.
3. Long Chîreq (ֶֿֿ or ֶֿֿ) = { \bar{i} , written *below* its consonant, and generally followed by י , which in such a case is silent, and termed quiescent (p. 5, Note C), as לִי *li*.
4. Chôlem (ֹֿֿ or ֹֿֿ) . . . = { \bar{o} , written *above* and immediately to the left of the consonant after which it is sounded; often combined with a quiescent Vav. Thus, כֹֿֿחַ *koh*, יוֹֿֿם *yom*. But the Vav must be sounded (1) when another vowel stands below it, as קֹֿֿוֹה *goveh*; or (2) when any vowel or a certain point called *Shêva* is under the consonant immediately preceding, as אֹֿֿוֹן *avon*.
5. Shûreq (ֹֿֿֿ or ֹֿֿֿ) . . . = { \bar{u} , written *inside* a Vav, which is quiescent. But the Vav with a dot is *double v* (§ 34), and not *u* when another vowel stands *below* it or *before* it, e.g. עִֿֿֿוֹר *ivver*. In every other case the Vav with a dot inside it is *u*, as חַיִּֿֿי *hayu*.

Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ^ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a, e, i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form — is rare. The vowel *i* is frequently, and *e* more seldom, accompanied by a quiescent י.

C. Thus four of the vowels have two forms :

Fully written }	ê ֵֿ	î ִֿ	ô ֹֿ	û ֺֿ
Defectively written . }	ē —	ī —	ō —	ū —

D. The dot on שׁ represents also a *Chôlem*, to be sounded *before* the *sh*, when the consonant immediately preceding it has no vowel-point, as מֹשֶׁה *Mosheh* (Moses).

E. The dot on שׂ likewise represents *Chôlem*, to be sounded *after* the *s*, when no vowel stands below this *Sin*, as שׂוֹנֵא *sonē* (enemy).

F. שׂ (with two dots above it) is *Shō*, when no vowel stands below it, as שׂוֹנֵה *shōneh*; and *ōs* when the consonant immediately preceding has no vowel-point, as עֹשֶׂה *ōseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel (*ô*) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. וָו, וּו (cf. Laws of Syllables, § 44 sqq.)

Exercise ix (Reading).

1. כִּי לֹא בָּן בִּיתִי : 2. קוּמִי אוּרִי כִּי בָּא אוֹרֶךְ :
 'ôrékh bha ki 'ôrî qûmî 2. bêthî khên lo kî 1.
3. קוֹל קוֹרֵא : 4. גֵּר אֲנֹכִי : 5. יָבֵשׁ חֲצִיר נָבֵל צִיץ :
 qôl qôrê 'anokhî gēr 4. yābhesh chāṣîr nābhêl 5.
6. חֲבֵר אָנִי : 7. שִׁירוּ לוֹ שִׁיר : 8. רָאִיתִי רָשָׁע עֲרִיץ :
 'anî chābhēr 6. shîr lô shîrû 7. rā'ithî rāshā' 8.

Exercise x.

Write in English characters :—

1. גֹּד : 2. בֹּד : 3. חֹם : 4. שֹׁם : 5. מֹה : 6. בֹּרָה :
 7. יֹפֶה : 8. עֹבָא : 9. רֹעָה : 10. שֹׁן : 11. יֵעַץ : 12. לֹךְ :
 13. יֹשֵׁד : 14. פִּי : 15. קֹישׁ : 16. תִּיז : 17. לוֹ : 18. מִץ :
 19. כֹּל : 20. לוֹט : 21. אֹתוֹ : 22. קוֹץ : 23. צֹאן :
 24. קֹרֹב : 25. בֹּיֵשׁ : 26. שׁוֹב : 27. פֹּוֹט : 28. סְגוּר :
 29. מֹשֶׁה : 30. גֹּדוֹל : 31. אֹנִי : 32. לֹשׁוֹן :

Exercise xi.

Write in Hebrew :—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gār.
 7. Hēn. 8. Lō'. 9. Şûş. 10. Hāyāh. 11. Shîn. 12. Sîn.
 13. Lākh. 14. Shālôm. 15. Nûn. 16. Vāv. 17. Mōš.
 18. Yôshēbh. 19. Gādhôl. 20. Qûm. 21. Yôm. 22. Shômēr.
 23. Bî. 24. Bānîm. 25. Dābhār. 26. Shûr. 27. Bēn. 28. Chôm.
 29. Hāyû. 30. Pōqēd.

LESSON VI.

OF THE SHORT VOWELS.

20. The short vowels are five in number, viz. :—

- (a) Pathach (ֿ) = { \check{a} , written *below* the consonant
 after which it is sounded,
 as בַּל *bal*, not.
- (b) Séghol (ֿ) = { \check{e} , written *below* its consonant,
 as גֶּבֶר *gebher*, a man.
- (c) Short Chireq (ֿ) = { \check{i} , written *below* its consonant,
 as מִן *min*, from.
- (d) Qomets (or Qa-) } (ֿ) . . = { \check{o} , written *below* its consonant,
 mets chatuph) } as כֹּל *kôl*, all.
- (e) Qibbutz (ֿ) = { \check{u} , written *below* its consonant,
 as כֻּלָּם *kullam*, all of them;
 (for לֹ see § 34.)

Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

(1) *Qamets* (*a* long) and *Qomets* (*o* short) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign ֿ will always stand for *Qamets* (*a* long), except where a special note or translation is given.

(2) The sign of short ֿ may also stand for long $\bar{\text{ֿ}}$. But long $\bar{\text{ֿ}}$ is most frequently written with a *quiescent* ֿ .

(3) *Shureq* (*u* long) and *Kibbuts* (*u* short) may both be expressed by ֿ . But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph*, *Ayin*, and *Yodh* are all *quiescent* (i. e. not sounded) when they are not marked with a vowel-point (cf. Lesson X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So הוּא is *hu*, he (not *hua*); הִיא *hi*, she (not *hia*); אֵלַי *ulai*, perhaps (not *ailai*); שָׁאֹל *Shaul*, Saul (not *Sha-a-ul*). Of course the Vav quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs*. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as חַי *chai*, living; preceded by *e long* or *short*, *ei* or *ey* (pronounced *eh*), as עַיִן *eyn*, not; גַּי *gey*, valley; preceded by *o long* or *short*, *oi*, as הוֹי *hoi*, ho! גוֹי *goi*, nation.

E. *Vav* preceded by *a long* or *short* is *av*, as וַ *Vav*; preceded by *e long* or *short*, *ev*, as שְׁלֵו *shelev*, peace, happiness; preceded by *āy*, *āyv* (pronounced *āv*), as כְּלַיִו *kelayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be ha-ir; *bear*, be-ar; *maintenance*, ma-in-tě-nan-ce, etc.

Exercise xii (Reading).

1. עַל-יָדִי : 2. אָרֶג : 3. מִן : 4. חֶק : 5. מַחָה :
 'al-yadh 1. 'eregh 2. min 3. choq 4. tuchāh 5.
6. הוֹלֵךְ : 7. תַּמִּים : 8. וּפְעֵל : 9. עֲשֵׂה-לָהֶם :
 hōlēkh 6. tāmim 7. ūphō'el 8. 'asēh-lāhem 9.
10. אֶד-מַתִּי : 11. אֲנֹכִי לַיהוָה אֲנֹכִי אֲשִׁירָה :
 'ad-māthai 10. 'anōkhī laYhōvāh 'anōkhī 11. 'āshīrāh
12. מִגֵּן אִם יִרְאֶה וְרִמָּח : 13. מַיִם שָׂאֵל חֶלֶב נִתְנָה :
 māghēn 12. vārōmach yērā'eh 'im māghēn 12. nāthānāh chālābh shā'al mayim 13.
14. עַל-דֶּרֶךְ שִׁיחוּ : 15. אָרֶץ רַעְשָׂה גַם-שָׁמַיִם נָטְפוּ :
 'al-derekh 14. nāṭaphū shāmayim gam rā'āshāh 'ereṣ 15.

Exercise xiii.

Write in English characters :—

1. שׁוֹמֵר : 2. אֵין : 3. אָרֶץ : 4. אֵת מִי יוֹרֶה דָּעָה :
 5. זֶה יֹאמֵר לַיהוָה אָנִי : 6. פֶּלֶא יוֹעֵץ אֵל שֶׁר-שְׁלוֹם :
 7. יֵשׁ אֶחָד אֵין שְׁנֵי גַם בֵּין רָאָח אֵין לוֹ : 8. יִשׁוּבוּ עַל
 9. עֵקֶב : 9. כִּי בָעַר אֲנֹכִי מֵאִישׁ : 10. אֶת-כָּל-זֶה רָאִיתִי :
 (kōl)

Exercise xiv.

Write in Hebrew, with short vowels :—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabbh.
 7. Min. 8. Shelegh. 9. Deleth. 10. Pethach. 11. Qesher.
 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren.
 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh.
 22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh.
 26. Na'al. 27. 'Ayin. 28. Pegha' (ע). 29. \$edeq. 30. \$ar.
 31. Sheqel.

LESSON VII.

OF SHEVA SIMPLEX OR SIMPLE SHEVA.

21. The **final consonant** of a word is generally **unpointed**, e.g. דָּבָר. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. —, is called **Sh^eva**; and is indicated in the following exercises by a small e above the line, e.g. דְּבָר *d^ebhar*.

23. This Sh^eva signifies either (a) the **end** of a syllable, or (b) the **beginning** of a syllable. In the first case it is termed **Silent Sh^eva**, from the fact of its being inaudible; in the second case **Vocal Sh^eva**, from the fact of its being audible as a very short *e*.

Thus, אֶפְרַיִם is *'eph-ra-yim*, but רְאוּבֵן *R^e'u-bhen*.

24. It thus becomes important to determine when a Sh^eva is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

Sh^eva is vocal, and therefore audible (as *é*):—

(1) At the **beginning** of words, i.e. when it stands under the first consonant, as כֵּלִי *k^eli*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(a) After a **long vowel** not marked with any accent, as

נִינְיָה *Ni-n^eveh*.

(b) After a perpendicular line standing to the left of a vowel, called **Methegh**, as אֶבְלָה *'a-bl^elah*.

(c) When the **preceding consonant has a Sh^eva**, as אֲשַׁקְלוֹן *'ash-q^elon*.

(d) Under letters containing the dot called **Daghesh** (Lessons III, IX), as דָּרְמוֹן *Dar-k^emon*; קִטְלִי *qit-t^elu*.

(e) After a so-called **slight vowel** (Lesson XIV), as בִּדְבָר *bi-dh^ebhar*.

(f) When **Beghaddhkephath** follows, unmarked by *Daghesh Lene*, as לְבָנוֹן *L^ebha-non*; בִּדְגָת *bi-d^eghath*.

25. **Sh^eva is silent**, and only acts as **divider of syllables** :—

(a) When the vowel preceding is a short one, as אָחָב *'Ach-'abh*. **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לֵהִיּוֹת *li-h^eyoth*, or the short vowel preceding is a slight one.

(b) After an **accented long vowel**, as תִּקְחֶלְנָה.

(c) When two *Shevas* come together, the **first is silent**, and the **second vocal**, as סִפְרָכֶם *siph-r^ekhem*.

(d) *Sh^eva* may in two cases stand at the **end** of a word, and then is always *quiescent*: (1) If the word ends in *Kaph*, as מֶלֶךְ *me-lekh*; (2) If the word ends in two unpointed consonants both take silent *Sh^eva*, as קָטַלְתָּ *qa-talt*.

(e) *Sh^eva* is also silent *before* a *Daghesh*, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעְבְּרוֹת *ma'-b^eroth* (§ 49).

Exercise xv (Reading).

1. לְאַסָּף : 2. נִשְׁמְדוּ בְּעֵין-דָּאָר : 3. אֶשְׁכְּחֶךָ אִם
'esh-ka-chekh 'im 3. bh^e'en-do'r nish-m^edhu 2. l^e'a-ṣaph 1.

יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי : 4. בְּנֵי-מִין זֶאֵב יִטְרַף :
y^eru-sha-laim tish-kach y^emi-ni 4. z^e'ebh Bin-ya-min 4. yit-raph

5. וְהָלְכוּ גוֹיִם לְאוֹרֶךְ וּמַלְכִים לְנֶגַה זְרַחָד :
zar-chekh l^e'no-ghah u-m^ela-khim l^e'o-rekh gho-yim v^eha-l^ekhu 5.

6. נִפְשִׁי יִשׁוּבֵב יְנַחֲנִי בְּמַעְגְּלֵי-צֶדֶק לְמַעַן שְׁמוֹ :
sh^emo l^ema-'an ṣ^eedeq bh^ema'-g^elei yan-che-ni y^esho-bhebh naph-shi 6.

7. הֵן עֲבָדִי אֶתְמַדְּבוּ בְּהִירֵי רִצְתָה נִפְשִׁי :
naph-shi ra-ṣ^ethah b^ehi-ri bo 'eth-makh 'abh-di hen 7.

Exercise xvi.

Write in English characters, indicating vocal Sheva by a small e above the line:—

1. בָּאֶרֶץ : 2. וְאַחֵר : 3. חֲצֹרֹן : 4. וּבְנֵי : 5. תִּלְמִי :
 6. גִּשּׁוּר : 7. הָרְבִיעִי : 8. יִבְחָר : 9. רְאוּבֵן :
 10. זִכָּר : 11. נְהַפְכָה : 12. מֵרָאה : 13. יִרְדְּפוּנִי :
 14. וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְבַּע יָמִים : 15. עֲזָרָה :
 בְּצֻרוֹת נִמְצָא מָאֵד : 16. נָר לְרִגְלֵי דְבָרְךָ : 17. כָּבוֹד :
 מִלְכּוּתְךָ יֹאמְרוּ : 18. וּמִמְשָׁלְתְּךָ בְּכָל (bekhöl) דּוֹר :
 19. לְגִזֵּר יַם־סוּף לְגִזְרִים (lighezārim) כִּי לְעוֹלָם :
 חֲסִדּוֹ :

LESSON VIII.

OF SHEVA COMPOSITUM, OR COMPOUND SHEVA.

26. **Compound Sheva** is the name given to simple Sheva accompanied by one of the three short vowels, *Pathach* (ֿ); *Seghol* (ֿֿ); or *Qomets* (ֿֿֿ). Such compound is termed a **Chateph-vowel** (חֲטֵף=hasty).

27. The compound Sheva **takes the sound of its accompanying vowel**, made somewhat shorter in utterance. Hence the names in § 29. Like simple Sheva, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sheva is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sheva, named after the three accompanying vowels:—

(1) **Chateph-Pathach** (ֿֿ) sounded as very short *a*, as עֲמִשָּׂא 'Amasa.

(2) **Chateph-Seghol** (ֿֿֿ) sounded as very short *e*, as אֵלִיאָב 'Eliabh.

(3) **Chateph-Qomets** (ֿֿֿֿ) sounded as very short *o*, as חֻצִי 'Choṣi.

Exercise xvii (Reading).

In transliteration the compound Sh^evas are represented by a, e (Gk. ε), o above the line.

1. חֲנוּךְ :	2. הַהֲרָרִי :	3. אֶלִּיפָל :	4. אֱלִיֶּאל :
ch ^a nôkh 1.	hah ^a rârî 2.	'êliphāl 3.	'êlî'el 4.
5. אֶהְלִי־קָדָר :	6. בִּימֵי שִׁמְגַר בֶּן־עֲנַת בִּימֵי יַעֲלִי :		
'oh ^e lē-qêdhār 5.	bîmê 6.	ben-' ^a nāth Shamgar	yā'el bîmê 6.
חָדְלוּ אֲרָחוֹת :	7. מִי־זֶה בָּא מֵאֲדוֹם :	8. יִבְחַר :	
'rāchôth chādh ^e lû	mî-zeh 7.	mê' ^e dhôm bâ	yibhchar 8.
אֱלֹהִים חֲדָשִׁים :	9. וְנַעֲמָן שַׂר־צָבָא מֶלֶךְ־אֲרָם הָיָה :		
ch ^a dhāshîm 'êlôhîm	9.	hāyāh melek ^h -' ^a rām sar- ^ṣ 'bhâ veNa' ^a mān	
אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנָשָׂא פָנִים כִּי־בֹ			
'ish gādhôl lîph ^e nê	'adōnāyv	ûn ^e sû'	phānîm kî-bhō
נָתַן יְהוָה תְּשׁוּעָה לְאֲרָם :			
Y ^e hōvāh nāthan	la' ^a rām	t ^e shû'āh	

Exercise xviii.

Write in English characters:—

1. נַחֲמוּ :	2. בַּעֲרָבָה :	3. הָלוֹא :	4. אֲשֶׁר :	5. יַעֲקֹב :
6. אֲנִי :	7. חֲרָבִי :	8. בַּעֲמַל אֲנֹשׁ אֵינִימוּ :	9. וְאֲנִי־	
בַּעַר וְלֹא אֲדַע :	10. תִּאֲנַף־בְּנוּ :	11. אֲמַת מֶאֱרֹץ		
תִּצְמַח :	12. אֲוִדָּה אֲדֹנִי אֱלֹהֵי בְּכֹל (be ^k hōl)	לְבָבִי :		
13. יַעֲלֹ שָׂרִי וְכָל־ (khōl)	אֲשֶׁר־בּוֹ :	14. מִשָּׁה		
וְאֶהְדֹן בְּכֹהֲנָיו :	15. הֲלֹא אֱלֹהִים וְנִחַתְנוּ :			
16. אֱלֹהִים אֶל־דָּמִי לָךְ :				

LESSON IX.

OF DAGHESH LENE AND FORTE.

32. *Daghesh* is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghesh Lene** (weak *Daghesh*) or **Daghesh Forte** (strong *Daghesh*).

33. *Daghesh Lene* is found only in the six **aspirates** ב, ג, ד, ה, ו, ז (*b^eghadhk^ephath*), and has the effect of **removing the aspiration** (§ 11 b). *Daghesh Forte* may occur in **any** consonant, **except the gutturals** א, ח, ע, and the semi-guttural ק; its effect is to **double its consonant**. It is in fact a contraction: thus עֲמִי is written instead of עָמִי.

34. It will be seen by § 33 that doubt as to whether a *Daghesh* is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

- (a) The first consonant of a word cannot be doubled, and cannot therefore take *Daghesh forte* (exception in § 37. 3). Thus בֵּן is *bēn*.
- (b) *Daghesh* in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבִּי is *libbō*.
- (c) *Daghesh* in an aspirate **immediately preceded by a silent Sheva** is *lene*. Thus מִשְׁפָּח is *mishpāt*.

35. *Daghesh Forte* in an aspirate is also *Daghesh Lene*, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhh*.

36. The student will have noticed that the aspirates sometimes have *Daghesh Lene*, sometimes not. The following are the rules which determine its presence or absence:—

i. **Daghesh Lene stands in a *b^eghadhk^ephath* letter—**

- (a) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.
- (b) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר גְּבוּהַּ a *high mountain* (for הָ see

§ 60); אֶת־כָּל־דָּבָר every word; הָקֵדְשָׁתָּהּ thou hast sanctified.

- (c) In the beghadhkephath letter at the end of a word which **terminates with a double-closed syllable**, e. g. קָטַלְתָּ thou (fem.) hast killed; פָּתַכְתָּ thou (fem.) hast written.

ii. On the contrary, these letters are written **without Daghes Lene** and are aspirated—

- (a) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that ה (see § 60) and ע, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא גָדוֹל a great army; אֵלַיְךָ בָּאֲתִי I have come to thee; but שִׁמְעוּ בָנִים a rumour about sons; גְּבוֹה גָדוֹל a great height. But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghes Lene may stand.

- (b) Generally **after a vowel or Sh^eva vocal**, whether simple or composite, e. g. אָב a father; אֶכְתֹּב I will write; גֶּבֶל a limit; יָפִי beauty; מְלָכִי kings.

- (c) In the כ of the termination כֶּם and כֵּן, whether preceded by a closed or open syllable. See also § 24 e.

37. The following are the **principal cases of Daghes Forte** :—

(1) Where the same consonant occurs twice without an intervening vowel, e. g. נָתַנִּי we have given, for נָתַנִּי.

(2) Where a consonant is assimilated to the one following, e. g. יִתֵּן he will give, for יִתֵּן (Dag. lene); יִקַּח for יִלְקַח. A good example is the definite article, originally הָ, now attenuated into the prefix ה, with Daghes in the first letter of the word to which it is prefixed: thus, the gold הַזָּהָב. Both these cases may be called **Daghes Forte Compensative**.

(3) Where two words are closely connected, e. g. מַה־לָּךְ what is it to thee? מַה־זֶּה what is this? This is called **Daghes Forte Conjunctive**.

(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes שֻׁבַר *he has crushed*; from נָבַר *he has become strong* comes נִבּוֹר *strong*.

Daghesh Forte Characteristic.

38. But the reduplication is omitted, and **Daghesh Forte falls away** :—

(a) At the end of words, with exception of אֶת and נֶתַתְּ.

(b) With י, e.g. הַיָּאֵר *the river*, for הֵיֶאֵר; וַיְהִי *and he was*, for וַיְהִי. (Exceptions are rare, e.g. הַיְּהוּדִים *the Jews*; הַיְּוֹנִים *the Greeks*; הַיְּעֵלִים *the wild goats*.) Also with some other letters when they are pointed with She'va vocal, especially נ and ק.

(c) Always with the gutturals and ר.

Exercise xix (Reading).

Note—In this and the following exercise say whether the Daghesh is *lene* or *forte*, and explain its presence (as well as the absence of Daghesh Lene in aspirates) by the foregoing rules.

1. גִּבּוֹר : 2. רַבַּת : 3. אֶשָּׂא : 4. הִנֵּה : 5. אֵלֶּה :
gibbôr 1. rabbath 2. 'essâ 3. hinnēh 4. 'elleh 5.
6. קִיּוּתִי : 7. עִמּוֹ : 8. לִבִּי : 9. מִמִּזְרַח--שֶׁמֶשׁ :
qivvithi 6. 'immô 7. libbi 8. mimizrach-shemesh 9.
10. הַגִּידוּ הַשָּׁמַיִם צִדְקוֹ : 11. מִקּוֹל אוֹיֵב מִפְּנֵי עֲקָת :
šidqô hashshamayim higgidhû 10. 'âqath mipp'ne 'ôyēbh miqqôl 11.
12. פֶּתָאִים : 13. תַּעֲתִי כֶּשֶׁה אֶבֶד : 14. רָשָׁע :
pethā'im 12. rāshā' 13. tē'ithi kh'eseh 'ābhēdh 14. pāšû 14.
15. נִשְׁכַּחְתִּי כֶּמֶת מִלֵּב : 16. גַּל-עֵינַי :
nishkachtî 15. phihem 'alai 16. gal-ēnai 16.
17. הִירְדֵּן לְאַחֹר : 18. הִנֵּה יִשְׁכִּיל :
le'āchôr hayYardēn 17. ve'abbitāh 18. hinnēh 18. yashkil 18.
19. עֲבָדֵי יְרוּם וְנִשָּׂא : 20. כָּלָנוּ :
v'nissâ yārûm 'abhdî 19. kēn yōyīm gōyīm yazzeh kēn 20. rabbim 20. kullānû 20.
- כֶּצֶאן תַּעֲנִי :
kašš'ōn ta'inû

Exercise xx.

See note to Exercise xix.

1. בָּא : 2. הֵנָּה : 3. אָצֵק : 4. עֲבָדִי : 5. מִשְׁפָּט :
 6. לְגוֹיִם : 7. פִּשְׁתָּה : 8. הַשָּׁמַיִם : 9. וְאַתָּנָךְ :
 10. מִשָּׂא דוֹמָה : 11. הַבּוֹק תְּבוּק הָאָרֶץ וְהַבּוֹז תְּבוּז
 כִּי יִהְיֶה דְּבָר אֶת הַדְּבָר הַזֶּה : 12. בְּשִׁיר לֹא יִשְׁתַּח-
 וּיָן : 13. כִּי-אַרְבּוֹת מְמָרוֹם נִמְתָּחוּ : 14. אֲמַרְתִּי
 הִנְנִי הִנְנִי אֶל-גּוֹי לֹא-קָרָא בְּשָׁמִי : 15. פִּרְשַׁתִּי יְדֵי
 כָּל- (köl) הַיּוֹם אֶל-עַם סוֹרֵר : 16. כִּי הוּא אָמַר
 וַיְהִי הוּא צָוָה וַיַּעֲמֵד : 17. מִשְׁמַיִם הִבִּיט יְהוָה :
 18. קָשֶׁת גְּבִרִים חֲתִים : 19. הִנֵּה קָטָן נִתְחַיֵּד בְּגוֹיִם
 בְּזוּי אֶתָּה מְאֹד :

LESSON X.

OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָר *hār* ; וְגַם *v'gham* ; יוֹם *yôm* ; אֹר *'ôr* (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels**. Thus :—

א may be silent after any vowel sound.

ה final is silent (but see § 60) ; the vowel in which it most frequently quiesces is —.

י quiesces only in *ō* and *ū*, not in *a*, *e*, or *i*.

י quiesces only in *i* and *e*, not in *a*, *o*, and *u*. E. g. בָּא *bā*,
 לֹא *lō*, מָה *māh*, מֵה *mēh*, מָה *māh*, טוֹב *tōbh*, לִי *lî*, מִי *mê*.

42. After a, e, or i, ם is a consonant, e. g. ןו, ןא. The combination ןי — is pronounced āv, as סוּסָיו his horses.

43. The letter ם combines with a preceding a, o, or u, to form a diphthong. Thus, סוּסָא׳ *susāʾ*, גוֹי׳ *gōi*, גַּלְיִי׳ *galūy*. (Some, however, maintain that in this case the ם is a consonant pronounced with a slight y sound after the vowel.)

Exercise xxi (Reading).

■ when not quiescent is marked by the spiritus lenis '.

1. יָאָר׃ 2. יְהוּדָה׃ 3. יוֹם׃ 4. מִדְיָנִי׃ 5. אוֹר׃
y'ōr 1. Y'hûdhâ 2. yôm 3. Midhyānî 4. 'ôr 5.

6. בְּרֵאשִׁית בָּרָא׃ 7. וַיֵּבֹאוּ שְׁנֵי הַמַּלְאָכִים
bārâ 6. b'erēshîth 6. hammal'ākḥîm 7. sh'éné vayyābhō'û 7.

8. פֶּן־תִּסָּפֶה בַּעֲוֹן הָעִיר׃ 9. קָפָאוּ
bā'erebh 8. Ṣ'dhōmâ 8. pen-tiṣṣāphe 8. hā'ir 8. kāphō'û 9.

10. תְּהִמֹת בָּלְבָיִם׃ 10. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד׃
b'elebh-yām 10. th'hōmōth 10. Yehōvâh 10. l'e'olām 10. vāedh 10.

11. בָּאוּ מַלְאָכִים נִלְחָמוּ׃ 12. בְּפִלְגֹת רְאוּבֵן גְּדָלִים
nilehāmû 11. m'lākḥîm 11. bā'û 11. biph'laggōth 12. R'e'ûbhēn 12. gedhōlîm 12.

13. חֲקִיקֵי־לֵב׃ 13. מִים שָׂאֵל חָלָב נִתְּנָה בְּסֶפֶל אֲדִירִים
chiq'qê-lēbh 13. mayim 13. shā'al 13. chālābh 13. nāthānâ 13. beṣēphel 13. 'addirim 13.

הַקְרִיבָה חֲמָאָה׃
chem'â 14. hikribhâ 14.

Exercise xxii.

1. אָלָף׃ 2. וְהָיָה׃ 3. מִי׃ 4. לָכוּ׃ 5. בָּא׃

6. אִפְּוֹא׃ 7. וְאַמְרַתְּ בַּיּוֹם הַהוּא אֹדְדָה יְהוָה כִּי

אֲנִפֶּת בִּי׃ 8. מִשָּׂא דַּיָּמָה אֵלַי קָרָא מְשַׁעִיר שֹׁמֵר

מִה־מְלִילָה שֹׁמֵר מִה־מְלִיל׃ 9. כִּי כֹה אָמַר אֲדֹנָי

אֵלַי׃ 10. נִחַמְוּ נִחַמְוּ עָמִי יֹאמַר אֱלֹהֵיכֶם׃ 11. אֹרֹר

- מֵרֹחַ אָמַר מִלֶּאֱדָה יְהוָה : כֹּל- (köl) 12. הַגּוֹיִם בְּאֵין
 נִגְדּוּ : כֹּל- (köl) 13. גִּיָּא יִנְשֵׂא :

LESSON XI.

OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable**.

45. The Hebrew syllable may consist of—

- (1) **A consonant + a vowel**, e. g. מָ *mā*, מִי *mî*, מֶה *mēh* (§ 41).
- (2) **Two consonants + a vowel**, e. g. פֶּרִי *p^erî*.
- (3) **A consonant + a vowel + a consonant**, e. g. לֶב *lēbh*, מִשְׁפָּט *mish-pāt*.
- (4) **Two consonants + a vowel + a consonant**, e. g. קֶטֶל *q^etōl*, קֶטַלְתֶּם *q^etalt-tem*.
- (5) **A consonant + a vowel + two consonants**, final only, יֵשֶׁת *yēshet*.
- (6) **Two consonants + a vowel + two consonants**, final only, קֶטַלְתֶּם *q^etalt*.

46. From this it will be seen that—

- (1) **Every syllable must begin with a consonant**¹.
- (2) **The close of a syllable may be either a vowel or a consonant.**

47. Syllables are divided, according to § 46. 2, into—

(1) **Open syllables**, or those ending in a vowel (or *silent consonant*, § 39).

(2) **Shut syllables**, or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

¹ A single exception is the vowel י, which in certain cases is prefixed to words instead of י (and). See § 72.

(3) The **vowel** of a **shut unaccented syllable** must be **short**.

49. *Sh^eva* (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sh^eva vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

Sh^eva silent is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

Sh^eva silent is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. *d.* 2.

51. *Methegh* (־) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

Exercise xxiii (Reading).

The accented syllable where necessary is marked by ־.

1. נָא : 2. נַחֲמוּ : 3. יֹאמַר : 4. דַּבְּרוּ : 5. בַּמִּדְבָּר :

na 1. na-chamû 2. yô-mar 3. dab-brû 4. bam-midh-bâr 5.

6. יִבֶּשׂ : 7. כָּל-הַגּוֹיִם : 8. הַפֶּסֶל נֶסַךְ חָרָשׁ :

yā-bhēsh 6. kol-hag-gô-yim 7. chā-rāsh nā-ṣakh hap-pe-ṣel 8.

וַיִּרְאֶה בְּזָהָב יִרְקַעַנוּ : 9. לָמָּה תֹאמַר יַעֲקֹב :

ya-raq-q^een-nû baz-zāhābh v^eṣō-rēph 9. Yā-ʾaqōbh tō-mar lām-mā

וַיִּתְּנֵם יִשְׂרָאֵל נִסְתָּרָה דְּרָפִי מִיְּהוָה וּמֵאֱלֹהֵי

Yis-rā'el ū-thēdhab-bēr niṣ-t^erā ū-mē-ʾēlō hai mē-Yehôvâh dhar-kī

מִשְׁפָּטֵי יַעֲבֹר : 10. נִפְשִׁי בְּכַפִּי תִמְדֵּר וְתִזְרְתֶּךָ :

ya-ʾabhôr mish-pa-ṭī 10. vethô-ra-thēkhā thā-midh bhēkhap-pī naph-shī

לֹא שָׁכַחְתִּי :

sha-kach-tī lō

Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

1. יוֹם : 2. הַגְּדוֹל : 3. הֵם : 4. בְּאֶרֶץ : 5. לְלִמָּד :

6. אַתֶּכֶם : 7. וּמִשְׁפָּטִים : 8. שָׁמַע יִשְׂרָאֵל אֶת־הָעֵבֶר.
 הַיּוֹם אֶת־הַיִּרְדֵּן לְבֹא לָרֶשֶׁת גּוֹיִם גְּדֻלִּים מִמֶּנּוּ :
 9. זָכַר יָמוֹת עוֹלָם בֵּינוּ שָׁנוֹת דֶּרֶךְ־דָּר : 10. כִּי לֹא
 דִּבֶּר יֶקֶד הוּא מִכֶּם כִּי הוּא חַיִּיכֶם : 11. וַיַּעַל מֹשֶׁה
 מִעֲרֶבֶת מוֹאָב אֶל־הַר נָבוֹ רֹאשׁ הַפְּסָגָה :

LESSON XII.

OF DISTINGUISHING QAMETS AND QOMETS

(QAMETS-CHATUPH).

52. As there is only one sign (—) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets**.

53. In a **shut syllable** which is unaccented (§ 48. 3) the sign — is Qomets (*o* short).

There are three cases of such syllables:—

- (1) When a simple Sh^{va} Quiescent follows the — , as in יִקְטָן *Joktan*, where the first — is *o* according to this rule (and 55), and the second *a* on account of the accent.
- (2) When Daghesth Forte follows, as רָנִי *ronnu*.
- (3) When the syllable is final, i.e. at the end of a word, as וַיָּהֶם *vay-yā-hom*.

54. In the last two examples the student should find no difficulty in identifying — as Qomets; for רָנִי could not be *rān-nū* (§ 48. 3), nor וַיָּהֶם *vay-yā-hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut unaccented syllable.

55. Qomets is most frequent in words of the form יִקְטָן, i.e. where we have the sign — followed immediately by Sh^{va}. How are we to know this — is Qomets? The word could be read in three ways: (1) *yāq-tān*, (2) *yā-q^etān*, (3) *yoq-tān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

Note—If the sign — followed by — is Qamets (ā), it is invariably accompanied by methegh (§ 66). If there is no methegh, it is Qomets (ō). Thus we distinguish, e.g. קָטְלָה *qā-t^elā* and קֹטְלָה *qot-lā*.

56. The sign — is ō in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צֹהָרִים *ṣohorayim*.

(2) When another Qomets follows, as אֹהֶלְךָ *'oholkha*.

(3) In the two words קֹדָשִׁים *qodashim* and שֹׂרָשִׁים *shorashim*.

Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. גְּלִיתִּי : 2. בֵּיתִי נֶפֶשׁ : 3. בְּצֹרָה : 4. וַיֵּצֵא מֵעַם פְּרָעָה :
§ 55. §§ 34 b, 54. § 55.

בַּחֲרֵי אָף : 5. לְהִקְשִׁיב לַחֲכֹמָה אֲזֻנָּה : 6. הָעֲזֹנִים :
§ 55. § 55. § 56.

אֲרָחוֹת יִשְׂרָאֵל : 7. אִם עֲזֹנוֹת תִּשְׁמְרֶנָּה מִי יַעֲמִיד :
§ 55. § 53. 3.

8. חָקְרָנִי אֵל וְדַע לִבִּי : 9. זֹאת נִחְמָתִי בְּעֵגְלִי :
§ 55. § 55.

10. כָּל-מִצְוֹתֶיךָ אֲמוֹנָה שֶׁקָּרָדְפוּנִי עֲזָרָנִי :
§ 55. § 53. 3.

Exercise xxvi.

1. כָּל : 2. חֲרָבָה : 3. אֲרָפָה : 4. מִרְדְּכִי : 5. וַיָּקָם :

6. חָק : 7. בְּצִהָרִים : 8. סִלְעִים : 9. יֵצֵא אָדָם לַפְּעָלוֹ :

10. אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה בְּהַר סִינִי בְּיוֹם צִוּתוֹ :

אֶת-בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת-קֶרְבָּנֵיהֶם לַיהוָה בְּמִדְבָּר

סִינִי : 11. לֹא תַעֲבִידם : 12. וַיִּרְגְּנוּ בְּאֶהֱלֵיהֶם :

LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHĒ, AND THE
DIVISION OF LETTERS ACCORDING TO THE
ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—א, ה, ח, ע, and ר (not strictly a guttural, but often treated as such).

The *Labials* are—ב, ו, מ, פ.

The *Palatals* are—ג, י, כ, ק.

The *Linguals* are—ד, ט, ל, נ, ת.

The *Dentals* or *Sibilants* are—ז, ס, צ, ש.

59. It has been seen that the Gutturals never admit of Daghesh, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. ה, when standing alone at the end of a word, is Quiescent (§ 41). But when ה at the close of a word should be audible, there is found in it a dot resembling Daghesh (ה̣). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while אֶרֶץ 'ār-ṣā would mean *to earth*, אֶרֶץ̣ 'ār-ṣāh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghesh or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals א (with Mappiq), ה, or ע **at the end of a word and after a long vowel**. It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גִּבּוֹחַ ga-bhoāḥ, רוּחַ ruāḥ, רֵעַ rēā (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except *a***.

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רִיחַ *rêach*, with the added syllable י, becomes רִיחִי *rêchi*.

Exercise xxvii (Reading).

1. הָהִי : 2. גְּבִיָּה : 3. רוּחַ : 4. אֶפְרוּחַ : 5. מַלְקוּחַ :
 hāh 1. gōbhāh 2. rūach 3. 'ēphrōach 4. malqōach 5.
6. וַיִּבֶן שָׁם מִזְבֵּחַ : 7. וְאֶת־דָּמָה : 8. כִּי רוּחַ יְהוָה :
 vayyibhen 6. mizbēach shām 7. v'eth-dāmāh 8. Y'hôvāh rūach kī 8.
9. וַנִּגְנֶה אֲשֶׁר־מַיִם אֵין לָהּ : 10. עַל־הַר־
 bhô nāsh'bhāh 9. lāh 'ên 'asher-mayim ūkh'ghannāh 10. 'al-har-
- גְּבִיָּה עָלִי - לָךְ מְבַשֶּׁרֶת צִיּוֹן הָרִימִי בִּפְתָּ קוֹלְךָ
 qôlēkh bhakkōach hārīmī Ṣīyon m'bhassereth lākh 'alī gābhōah
- מְבַשֶּׁרֶת יְרוּשָׁלַם הָרִימִי אֶל־תִּירָאִי אִמְרִי לְעָרִי
 m'bhassereth Y'rūshālāim hārīmī 'al-tī-rā-'ī l'ārē 'imrī
- יְהוּדָה הִנֵּה אֱלֹהֵיכֶם :
 'lōhékhem hinnēh Y'hūdāh

Exercise xxviii.

1. אֶתָּה : 2. בָּהֶ : 3. הוֹכִיחַ : 4. גְּבִיָּה : 5. לָהּ :
 6. קָדַח : 7. רוּחַ אֲדָנִי : 8. וְנָח מִצָּא חֵן בְּעֵינַי
 9. וַיֹּאמֶר יְהוָה לֹא־יֵדוֹן רוּחִי בָאָדָם לְעֹלָם :
 10. עָשִׂי־לָהּ הַטּוֹב בְּעֵינֶיךָ : 11. לֹא יִשְׁמִיעַ בַּחוּץ
 12. וְהוּא עַם־בְּזוּי וְשִׁסּוּי הָפֵחַ : 13. גַּם רָאָב
 14. וַאֲזַן כֹּחַ לֹא שָׁתָה מִיָּם וַיַּעַף : 15. כִּי־נָחַם יְהוָה צִיּוֹן
 נָחַם כָּל־חֲרִיב־תִּיהָ וַיִּשֶׂם מִדְּבָרָהּ כְּעֶדֶן וַעֲרִבְתָּהּ כְּגֶן
 יְהוָה שָׁשׂוֹן וְשִׂמְחָה וַיִּמְצָא בָּהּ תוֹדָה וְקוֹל זִמְרָה :
 15. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב :

LESSON XIV.

PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities**, which may be thus enumerated:—

(a) The gutturals and ך **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—ă into ā, ĭ into ē, ŭ into ō. Thus, יִקְטֹל *he will kill*, but יִפְאֵר *he will adorn*; קָטַל *he has killed*, but פָּאֵר *he has adorned*; הָיָן *the son*, but הָעֵץ *the tree*.

(b) The gutturals instead of simple Sheva vocal (sometimes also instead of Sheva silent) **take a compound Sheva**.

(c) A guttural with a compound Sheva **changes a preceding simple Sheva vocal into the short vowel of its own compound Sheva**. Thus, בְּאֵמֶר becomes בְּאֶמֶר.

(d) A final guttural (not ם) preceded by any long vowel except ā has its sound helped by **Furtive Pathach** (§ 62).

(e) The gutturals have a decided **preference for the A vowels**.

LESSON XV.

OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone**, provided that syllable is an *open* one, e. g. אֲנִי, מְתוֹשָׁאֵל, הָאֶמֶר.

68. Methegh is also found—

(1) **Before a vocal Sh^eva** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as דְּרִישׁ *Da-r^eyavesh*.

(2) With every vowel which is followed by compound **Sheva**, as ^{הַתְּנַעֲרִי} מֵאֲשֶׁר, ^{עַל-כֹּל-גּוֹיִם}.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as ^{עַל-כֹּל-גּוֹיִם} 'al-kol-goyim.

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the end of a word (§ 50), or (2) if one is silent and one vocal, e. g. ^{דִּבְרֵכֶם} *dibhrêkhem*; **this is not permissible if both are vocal**, whether simple or compound. Therefore, when, e. g., a Prefix (such as ל^e, to; כ^e, as; ב^e, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva**—that of the Prefix—is **changed into a short vowel**, generally *i*. Such a vowel, taking the place of Sheva, is termed **a Slight vowel**. Thus, לִפְנֵי is *liphe^ene* (for לִפְנֵי), ^{כִּדְבָרְךָ} *kidhêbharecha*.

Obs.—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. *b* will not take *Daghesh Lene* after it.

72. The Prefix ו^e, *and*, forms an exception to § 71, becoming וⁱ *u* before a word beginning with vocal Sheva (or with one of the Labials). Thus, *and a vessel* וְכֵלִי, not וְכֵלִי; *and a son* וְבֵן, not וְבֵן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as וְשָׁמַר.

74. If the first consonant of the word itself be one of the three gutturals א, ה, ח, the Slight vowel must be Pathach, as וְחָמֹל.

75. If the word begins with ו, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the ו quiesces in long Chireq, as וְהִדְּחָה *vI-hudhah* instead of *v-Jehudhah*.

Exercise xxix.

1. וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם אֶחָד: 2. וַיְהִי הָהָר פָּקֹד:
 אֶת-שָׂרָה בְּאֶשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כְּאֲשֶׁר דִּבֶּר:
 3. וְהָלְכָה גוֹיִם רַבִּים וְאָמְרוּ לָכֹה וַנַּעֲלָה אֶל-הַר-יְהוָה
 וְאֶל-בֵּית אֱלֹהֵי יַעֲקֹב: 4. גַּם כִּי-אֵלֶּךָ בְּגִיּא צְלָמוֹת
 לֹא-אֵירָא רָע כִּי-אַתָּה עֲמָדִי: 5. כִּי-הוּא עַל-יָמִים
 יִסְדָּה וְעַל-נְהָרוֹת יִכּוֹנְנָה: 6. לֹא יִשְׁכַּבְתִּי עִם-מִתִּי-
 שׁוּא וְעַם נַעֲלָמִים לֹא אָבוּא:

LESSON XVI.

OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents**, one of which at least stands on every word. They principally serve two purposes: (a) To show which syllable is to be emphasised or dwelt upon; i.e. they mark the **tone-syllable**; (b) To point out the **connection or disconnection** between the different words of a sentence.

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—‘from underneath’); one having the penultimate accented, *milel* (Chaldee,—‘from above’).

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives**, called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives**, called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Šilluq*, *Athnach*, *Šeḡhōltā*, *Zāqēph-qāṭōn*, *Zāqēph-gādhōl*, and *Tiphchā*. These are explained in the following sections. A seventh Distinctive of less importance, *Rēbhîa'* (רְבִיעַ), may be mentioned, because consisting in a mere dot above the line (—) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word נְשִׁמְרֵת.

82. *Šilluq*, — (סְלִיק cessation), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Šôph-pāšûq*, : (פְּסוּק end of a verse), as in Gen. i. 1, : וְהָאָרֶץ and the earth.

The distinction between *Šilluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. *Athnach*, — (אַתְנַח respiration), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses. The poetical books, e. g., have a division pause in every verse, generally indicated by *Athnach*.

לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יִהְיֶה-רִיק׃ Ps. ii. 1.

Why *raged* (the) *nations* (*Athnach*)? and-*peoples meditated-vanity* (*Šilluq*)?

84. **Ṣegholta**, שְׁגוֹלְתָא (cluster of grapes), like Ṣeghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive**, i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

1 Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (שְׁגוֹלְתָא Ṣegholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Athnach). *But he lied unto him* (Silluq). See also Gen. i. 7.

85. **Zaqeph-qaton**, זָקֵף קָטוֹן (little upright), like a sheva, but above the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Silluq, or Athnach and the beginning of the verse, or Athnach and Ṣegholta. See Isa. xliii. 1:

וַעֲתָה כֹה-אָמַר יְהוָה בְּרֹאֶה יַעֲקֹב וַיִּצְרֶה יִשְׂרָאֵל
אֶל-תִּירָא כִּי גִאֲלִיתִּיךָ קִרְאתִי בְשֵׁמִי לִי-אָתָּה:

And-now thus-saith Jehovah thy-creator o-Jacob (Zaqeph-qaton), *and thy-former o-Israel* (Athnach), *thou-shalt-not-fear, for I-have-redeemed thee* (Zaqeph-qaton), *I-have-called by-thy-name, mine thou (art)* (Silluq).

Note—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the *tone-syllable* (־ or ֿ) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶלֶךְ king, לָמַדְתִּי I learned. When not otherwise specified it must be understood that the tone is on the *last syllable of the word*.

86. **Zaqeph-gadhol**, זָקֵף גָּדוֹל (great upright), used for *Zaqeph-qaton* where no conjunctive accent precedes. Where both *Zaqeph*s occur in the same clause, *Zaqeph-qaton* is the stronger distinctive, e. g. 1 Kings xvii. 17:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בֶן-הָאִשָּׁה בַּעֲלַת
הַבֵּית:

And-it-was after the-things these (Zaqeph-qaton) fell-sick (Zaqeph-gadhol) the-son-of-the-woman the-mistress-of the-house (Atnach).

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage :

קוֹל קוֹלָא בַּמִּדְבָּר פָּנֵי דִרְדָּי יְהוָה :

The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah. As the greater pause is on the word with *Zaqeph-qaton*, viz. *one-that-crieth*, we must not read (with A. V. and LXX) *one-that-crieth in-the-wilderness: Prepare ye*, etc.

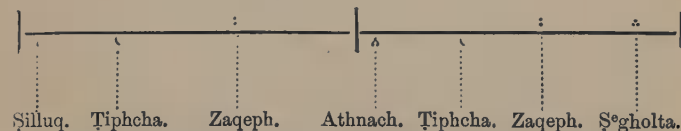
87. **Tiphcha**, — (מִפְּחָה *a handbreadth*), always precedes *Atnach* and *Šilluq*, as Gen. i. 1 :

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

In-the-beginning (Tiphcha) created God (Atnach) the heavens (Tiphcha) and the earth (Šilluq).

88. The word which has one of the greater Distinctive accents (especially *Šilluq* and *Atnach*) is said to be **in pause**, and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, הַיָּמִים for הַיָּמִים (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A *shēva* before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram :



Exercise xxx.

Point out the chief Distinctives and Methegh in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1-8.

1. וַיֵּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ לֵאמֹר מַלֵּא אֶת-אֲמָתֶיךָ
הָאֲנָשִׁים אֲכָל בָּאֲשֶׁר יוֹכְלוֹן שָׂאת וְשִׁים כֶּסֶף-אִישׁ בְּפִי
אֲמָתֶיךָ: 2. וְאֶת-גְּבִיעִי גְבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי
אֲמָתֶיךָ הַקָּטָן וְאֶת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כְּדָבָר יוֹסֵף אֲשֶׁר
דִּבֶּר: 3. הַבֶּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ הֵמָּה וַחֲמִרֵיהֶם:
4. הֵם יֵצְאוּ אֶת-הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאֲשֶׁר
עַל-בֵּיתוֹ קוּם רִדָּה אַחֲרֵי הָאֲנָשִׁים וְהַשְׁגֵּתָם וְאָמַרְתָּ
אֲלֵהֶם לָמָּה שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה: 5. הֲלוֹא זֶה
אֲשֶׁר יִשְׁתָּה אֲדֹנִי בֹו וְהוּא נִחַשׁ נִחַשׁ בֹּו הִרְעַתָּם אֲשֶׁר
עָשִׂיתָם: 6. וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֶת-הַדְּבָרִים הָאֵלֶּה:
7. וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי בַּדְּבָרִים הָאֵלֶּה
חֲלִילָה לַעֲבֹדֶיךָ מַעֲשׂוֹת כְּדָבָר הַזֶּה: 8. הֵן כֶּסֶף אֲשֶׁר
מָצְאוּ בְּפִי אֲמָתֶיךָ הַשִּׁבְיָנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִידָּה
נִגְנַב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב:

LESSON XVII.

OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles**.

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants**. These are termed the **Root**, and the three consonants composing it are the **Radicals** of the **Verbal Stem**. See § 188.

92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as *מִשְׁפָּט* *judgment*, from *שָׁפַט* *to judge*; or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as *שֹׁפְטִים* *judges*, *בִּשְׁפָּט* *in a judge*, *יִשְׁפֹּט* *he will judge*. Such consonants are termed **Serviles**. All the letters of the Hebrew alphabet may be used as **Radicals**, but only **eleven** as **Serviles**, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, combined by grammarians into the mnemonic sentence, *אֵלֵינוּ כָּתַב מֹשֶׁה* *to us wrote Moses*.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as Root *חָטָא* *to sin*, Derivative *חַטָּא* *sinner*.

(2) By **doubling a Radical**, through Daghesch Forte, as *חָטָא* *sinner*.

(3) By **introducing a Servile**, as Root *גָּדַל* *to be great or tall*, Derivative *גִּדּוּל* *tall*: *עָשָׂה* *to do*, *מַעֲשֵׂה* *a deed*.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word *הַמְּנַחֵי* *he'mantêv*.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. *בֵּן* *a son*; add ים=plur., *בָּנִים* *sons*; add ו=*his*, *בָּנָיו* (*נ* dropped for euphony) *his sons*; prefix מ=*from*, *מִבָּנָיו* *from his sons*; prefix ו=*and*, *וּמִבָּנָיו* *and from his sons*.

95. These prefixes and suffixes will be treated in detail under Part II, ETYMOLOGY. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

Prefixes : כּ in, ל to, כּ like, as, וּ (ו) and, מִ (מ) from, הִ (ה) the.

For **Verbal Prefixes**, see § 194.

Suffixes : ים plural ending, ה feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92-95.

יְהוָה : אֶתְּנָהּ בְּיוֹם הַהוּא וְאָמַרְתָּ I.

o-Lord | *I-will-thank-thee* | *the-that* | *in-the-day* | *and-thou-shalt-say*

אֶפְתָּ כִּי אֲנִי אֶפְתָּ בִּי אֶפְתָּ אֶפְתָּ אֶפְתָּ

thy-anger | *is-turned-away* | *with-me* | *thou-wast-angry* | *for*

וְתַנְחֵמֶנִּי : 2. הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח

I-will-trust | *my-salvation* | *God* | *behold* | *: and-thou-comfortest-me*

וְלֹא אֶפְחָד כִּי עֲזָוִי וְזִמְרַת יְהוָה

the Lord | *and-my-song* | *my-strength* | *for* | *I-will-fear* | *and-not*

יְהוָה וַיְהִי - לִי לְיִשׁוּעָה : 3. וְשָׁאֲבֶתֶם מַיִם

water | *and-ye-shall-draw* | *: for-a-salvation* | *to-me* | *and-he-was* | *Jehovah*

בְּשִׂשׁוֹן מִמַּעֲיֵי הַיְּשׁוּעָה : 4. וְאָמַרְתֶּם בְּיוֹם

in-the-day | *and-ye-shall-say* | *: the-salvation* | *from-the-wells-of* | *with-joy*

הַהוּא הוֹדָה לַיהוָה קְרָא בְּשִׁמּוֹ הוֹדִיעַ

declare-ye | *on-his-name* | *call-ye* | *to-the-Lord* | *give-ye-thanks* | *the-that*

בְּעַמִּים עָלֵיתִי הוֹלֵךְ כִּי

that | *bring-ye-to-remembrance* | *his-doings* | *among-the-peoples*

נִשְׁבַּח נְשָׁמוֹ : 5. וְזָמַר יְהוָה כִּי גִאֲתָה עָשָׂה

he-did | *excellently* | *for* | *the-Lord* | *sing-ye-to* | *: his-name* | *is-exalted*

is thought to have no business there: the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word אִם with the marginal note כְּחִיב וְלֹא קָרִי, 'written, but not read.' On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* (- ..), the letters אִלֵּי being given at the foot of the page, making up the word אֵלַי unto me. Here the note is 'read but not written.'

Another example is the pronoun הוּא, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., הִיא *she*. The Massoretes, therefore, where they judged the pronoun to be feminine, edited הוּא, an impossible form, meaning 'read הִיא.'

The word *not*, לֹא, has the same sound with לוֹ, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*kethûbâh*) has לֹא: 'It is he that hath made us, and *not* we ourselves,' as A. V. The Massoretic scribes, however, put לוֹ as *qerî* in the margin, 'It is he that hath made us, and we are *his*,' as R. V. Another instance is in Isaiah ix. 3, 'Thou hast multiplied the nation and *not* increased the joy' (*kethûbâh* and A. V.) 'Thou hast multiplied the nation, thou hast increased *their* joy,' lit. joy *to it* (*qerî* and R. V.)

99. But the most interesting result of this Massorete method of distinguishing the *written* from the *read* is that which has given us the vowels of the word JEHOVAH. The Hebrew word is יהוה YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word אֲדֹנָי *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word יהוה, wherever it occurs, is pointed with the vowels of אֲדֹנָי, with the single alteration that the compound *sheva* becomes simple with the non-guttural י (§ 28); the result is the word יְהוָה *Yehôvâh*, Eng. JEHOVAH. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Qerî**.

Notes—(1) The exact pronunciation of יהוה is doubtful; the best attested form is יְהוָה *Yah-veh*, or perhaps with *sheva* vocal

Ya-h'veh. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination יהוה אֲדֹנָי *the Lord Jehovah* occurs. In this case, to avoid the repetition 'Adonai 'Adonai, יהוה is read as אֱלֹהִים 'Elohîm God, and is pointed with its vowels. See Isaiah l. 4, אֲדֹנָי יְהוֹה.

(3) If יהוה receives a prefix pointed with sheva (§ 95), as לַיהוֹה *to Jehovah*, the two vocal shevas cannot stand (§ 70), and the resulting form is לַיהוֹה by contraction for לַיְהוֹה (the compound sheva of אֲדֹנָי, p. 49, note 1 b), *not* לַיהוֹה for לַיְהוֹה (p. 49, note 1 a).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a 'large ב' ;' in chap. ii. 4 a 'small ה' ;' while in chap. ii. 25 'daghesh after shureq' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קָמֶץ בְּזָקֶף קָטָן *Qamets with Zaqeph-qaton*, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into *pause*, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פָּתַח בְּאַתְנַחַּת *Pathach with Athnach*, we are reminded that with *Athnach*, a pause accent, we should have expected the lengthening of *Pathach* to *Qamets*. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kethîbh is *Moses* מֹשֶׁה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מְנַשֶּׁה (see R.V.).

PART II.

ETYMOLOGY.

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ETYMOLOGY.

LESSON I.

OF THE ARTICLE.

101. There is in Hebrew **one Article**, **·ה** *the*, which is indeclinable, and forms a prefix to its noun. This Article is evidently contracted from **לְה**, and is kindred to the Arabic **لِ**.

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesch Forte** in the Consonant before which it stands, to compensate for the omitted **ל**, except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesch Forte.

104. But before the Gutturals **ה** and **ח** the Article usually keeps its Pathach, as **חַשְׁךָ** *the darkness*.

105. Except when **ה**, **ח** (or **ע**) has Qamets and is unaccented, when the Article takes *Seghol*, as in **הַרִיִּים** *the mountains*.

Paradigm of the Article.

The Article is—

1. **·ה** before non-gutturals.
2. **ה** before **ה** and **ח** (but if these have ֿ they conform to 3 and 4).
3. **הַ** before gutturals generally (*always* before **א** and **ך**).
4. **הֶ** before **הֶ**, **חֶ**, **עֶ** (not accented); also before **הֵ**.

Exercise i.

WORDS (דְּבָרִים).

the father. הָאָב 1.	the mountains. הַהָרִים 5.
the mother. הָאִם 2.	the garden. הַגֶּן 6.
the son. הַבֵּן 3.	and. וְ, וַיְ, 7.
the daughter. הַבִּת 4.	behold! הִנֵּה 8.

Note—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, וַיְ, and (sometimes) immediately before the tone-syllable, וַיְ.

1. הָאָב : 2. הִנֵּה הַבִּת : 3. הַהָרִים : 4. וְהַבֵּן :
 5. הִנֵּה הַגֶּן וְהַהָרִים : 6. אָב וּבֵן : 7. אִם וּבִת :
 8. הִנֵּה הָאִם וְהַבֵּן הַבִּת וְהָאָב :

Exercise ii.

1. A mother. 2. The mother. 3. Behold the father!
 4. The brother and the sister. 5. Behold the mountains!
 6. A garden and a son. 7. And behold, a mother and a father.
 8. The son and the father, the garden, and behold! the daughter.

LESSON II.

NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ *a man*; *Abstract*, as אֱמֶת *truth*; and *Collective*, as דָּגָן *grain*.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

GENDER.

109. There are in Hebrew **two Genders**, the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the *Feminine*.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is הַ. But many Feminine Nouns end in תְּ, יתְּ, or ותְּ, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מֶלֶךְ *king*, מַלְכָּה *queen*; נֶעֶר *boy*, נַעֲרָה *girl*; מִצְרַי *Egyptian*, f. מִצְרִיָּה.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions:—

Masculine: names of rivers, mountains, winds, months, nations.

Feminine: names of countries, towns, provinces; also of those members of the body which exist in couples, as *hand, foot, wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes *Masculine*.

114. Many names of *Animals* may be either *Masculine* or *Feminine*, i. e. are of **Common Gender** (as *camel, lamb, bird*). Some, however, are always *Masculine*, as כָּלָב *dog*; others always *Feminine*, as יוֹנָה *dove*. Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אֶרֶץ *land, earth*, אֵשׁ *fire*, דֶּרֶךְ *way*, שֶׁשׁ *sun*, שְׁאֵל *Sheol*.

Exercise iii.

Prefix the Definite Article to the following words:—

an Egyptian, m. מִצְרַי 1.	Egypt, f. מִצְרַיִם 2.
Jordan, m. יַרְדֵּן 3.	Gilead, f. גִּלְעָד 4.
Sinai, m. סִינַי 5.	Jerusalem, f. יְרוּשָׁלַם 6.
north wind, m. צָפוֹן 7.	an eye, f. עֵין 8.
man, m. אִישׁ 9.	woman, f. אִשָּׁה 10.
gold, m. זָהָב 11.	truth, f. אֱמֶת 12.
a book, m. סֵפֶר 13.	hand, f. יָד 14.
a Hebrew, m. עִבְרִי 15.	kingdom, f. מַלְכוּת 16.
peace, m. שָׁלוֹם 17.	wine, m. יַיִן 18.
a king, m. מֶלֶךְ 19.	a queen, f. מַלְכָּה 20.
a prince, m. שָׂר 21.	a princess, f. שָׂרָה 22.
a bird, m. עוֹף 23.	a bee, f. דְּבוּרָה 24.

Exercise iv.

Translate into English, supplying the Copula *is, art, am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew:** thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'

1. הַנֶּה הַמֶּלֶךְ : 2. שָׂרָה הָאֵם : 3. אִישׁ הָעֵבְרִי :
 4. וּמַלְכָּה הַדְּבוּרָה : 5. הֵנָּה תִּירֶדֶן : 6. זָהָב הָאֵמֶת :
 7. שְׁלוֹם יְרוּשָׁלַם : 8. הֵנָּה הָאִשָּׁה :

LESSON III.

NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding ים**, frequently **changing their Vowel-points** (see § 135), as, *Sing.* מֶלֶךְ *a king*; *Pl.* מְלָכִים *kings*.

117. Nouns of the **Feminine** Gender usually **make their Plural in ות**, as מַלְכָּה *a queen*; מְלָכוֹת *queens*.

118. Feminine Nouns ending in ית or ות make their Plural in יות, as מְלָכִית *a kingdom*; מְלָכוֹת *kingdoms*.

119. The Plural termination ים is often contracted into ם (cf. § 18). Nouns ending in י add ם only, as עֵבְרִים *Hebrews*.

120. *Patronymics* are formed by adding י to Proper Nouns, as עֵבֶר *Eber*; עֵבְרִי *Hebrew*. These *Patronymics* take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) עֵבְרִים; fem. sing. עֵבְרִיָּה; fem. plur. עֵבְרִיּוֹת.

121. Some Nouns are only used in the Plural, as אֱלֹהִים *God*; חַיִּים *life*. Other Nouns are only used in the Singular, as יַיִן *wine*.

122. The Plural terminations ים and ות cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in ות, such as אָב *a father*,

אָבֹת *fathers*; many Feminine Nouns make their Plural in יָם, as יוֹנָה *a dove*, pl. יוֹנִים *doves*; while other Nouns have both forms in the Plural, as שָׁנָה *a year*, pl. שָׁנִים or שָׁנוֹת *years*.

123. A **Dual Number**—in יָם.—for both Genders, is occasionally employed, but only when objects are spoken of which **naturally go in pairs**, as יָד *a hand*; Dual יָדַי *two hands*.

Exercise v.

אֲנֹכִי	he. הוּא
princes, m. שָׂרִים	Egyptians, m. מִצְרִים
mothers, f. אֲמוֹת	daughters, f. בָּנוֹת
sons, m. בָּנִים	nostrils. אֲפִים
word, m. דָּבָר	men, m. אֲנָשִׁים
words, m. דְּבָרִים	women, f. נָשִׁים
gardens, m. גַּנִּים	books, m. סִפְרִים
good, m. adj. טוֹב	who? מִי

1. מִי הָאִישׁ : 2. אֲנֹכִי בֶן : 3. הָעֶבְרִי מֶלֶךְ :
 4. הַמִּצְרִי הוּא וְהָאֵם אֲנֹכִי : 5. מִי בָנִים וּמִי בָנוֹת :
 6. הִנֵּה מְלָכִים וּמְלָכוֹת הִנֵּה נָשִׁים וְאֲמוֹת : 7. מִי
 אָבוֹת : 8. הִנֵּה זָהָב וּסְפָרִים : 9. טוֹב הָאֵב וּמִי
 הוּא : 10. אֲנֹכִי הַמֶּלֶךְ :

Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

LESSON IV.

NOUNS (CONTINUED): CASE.

124. The **Nominative Case** is in Hebrew **not distinguished** by any mark.

125. The **Vocative Case** is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58 : בֶּן-מִי אֹתָהּ הַנָּעַר : *the son of whom (art) thou, O young man ?*

126. The **Accusative Case** if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֵת (most frequently אֶת, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative Case** is marked by two Prepositions forming prefixes to the word—בִּי *in*, and לִי *to* or *for* (see Notes).

Thus, Gen. i. 1 : בְּרֵאשִׁית בְּרָא אֱלֹהִים : *In the beginning God created.*

128. The **Ablative Case** is marked by the Prefix Preposition מִי *from*.

Thus, Gen. ii. 16 : מִכָּל עֵץ-הָגֶן אָכַל תֹּאכַל : *from every tree of the garden eating thou shalt eat.*

129. The **Genitive Case** is represented in Hebrew by the so-called **Construct State**. When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected**, the other being left untouched, e.g. *horses of the king* would in Hebrew be *horses-of the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. **Hence the Construct State is commonly characterised by a lightening, i.e. a shortening of its vowels**, e.g. *the word is good*, הַדְּבָר טוֹב; but *the word of the king is good*, דְּבַר הַמֶּלֶךְ טוֹב.

Notes.—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination ם and Dual ם are shortened to ם in the Construct State. The Fem. Plural ending ם is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

(1) It may have the Definite Article, as הַבֵּן *the son*.

(2) It may be in the Construct State, as בֶּן-אָדָם *son of man*.

(3) It may have a Pronominal Suffix (§ 133), as בְּנִי *my son*.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, אֲרוֹן הַבְּרִית, not הָאֲרוֹן.

Notes on the Prefix Prepositions.

1 (a). The Prefixes בְּ, לְ are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(b) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 c).

(c) Before י the Prefix takes *Chireq*, and the י loses its Sheva altogether, i. e. *quiesces* in *Chireq*, as בְּיָמֵי *in the days of*.

2. The Prefix מְ (abbreviated from מִן) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost י (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix לְ or בְּ is placed before a word having the Definite Article, the ה of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by *Daghesh Forte* (§ 100). But with מְ the Article is kept, and the Prefix either becomes מִ (by 2), or is written in full מִן and joined to the word by *Maqqeph*.

Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for י *and*, see Exercise i. p. 46. Like לְ *to are* בְּ *in* and מְ *as, like*.

		<i>to a</i>	<i>from a</i>	<i>to the</i>	<i>from the</i>
<i>son</i>	בֵּן	לְבֵן	מִבֵּן	לְבֵן	מִהֵבֵן or מִן-הֵבֵן
<i>tree</i>	עֵץ	לְעֵץ	מִעֵץ	לְעֵץ	מִהֵעֵץ or מִן-הֵעֵץ
<i>vessel</i>	כֵּל	לְכֵל	מִכֵּל	לְכֵל	מִהֵכֵל or מִן-הֵכֵל
<i>sickness</i>	חֵלִי	לְחֵלִי	מִחֵלִי	לְחֵלִי	מִהֵחֵלִי or מִן-הֵחֵלִי

Exercise vii.

בֶּן a son.

Nom. & Voc. הֵבֶן the son, O son!

Acc. אֶת-הֵבֶן the son.

Genitive } בֶּן-אָדָם son of
(Stat. Constr.) } man.

Nom. Plur.

בָּנִים sons.

Gen. Plur.

בְּנֵי-אָדָם sons of
men.

בֵּית : בֵּית הָאֱלֹהִים : בָּנוֹת : בָּנוֹת - יְרוּשָׁלַם :
house. the house of God. daughters. daughters of Jerusalem.

בֵּת-הַמֶּלֶךְ : בָּתִּים : בָּתֵּי הַבָּמוֹת : אַתָּה :
the king's daughter. houses. houses of the high places. thou.

שָׁם : אֵיחָה : יֵשׁ לִי : בָּרָא : רֵאשִׁית :
where? v. there. there is to me, I have. he created. beginning.

Exercise viii.

1. יֵשׁ לִי בָנִים וּבָנוֹת : 2. אֵיחָה בֵּת-הַמֶּלֶךְ : 3. הִנֵּה
בֵּית הָאֱלֹהִים : 4. בָּנוֹת-יְרוּשָׁלַם הִנֵּה בָתֵּי הַבָּמוֹת :
5. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת הָאָרֶץ :
6. הִנֵּה בֶן-אָדָם אַתָּה וְשֵׁם אִישׁ טוֹב : 7. אֵיחָה הַבָּנִים
וּמִי בַּבַּיִת : 8. שָׁם גִּלְעָד שָׁם הִירְדֵן וְהִנֵּה מִצְרַיִם וְאֵיחָה
בֵּית הָאֱלֹהִים : 9. בָּנוֹת יְרוּשָׁלַם הִנֵּה בֵּית הַמֶּלֶךְ :

LESSON V.

DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are** יָם (plur. masc.), יָם (dual), וְזוֹ (plur. fem.); יָ and זוֹ (plur. construct); הָ (fem.), הַ (fem. constr.). See p. 48.

133. But there is **another class of terminal additions**, commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes**. By these suffixes the Possessive Pronouns *my, thy, our*, etc. are expressed, e.g. *פָּדִים horse*, *פָּדִימִי my horse*, *פָּדִיוֹ his horse*, *פָּדֵיהֶם their horses*. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i. e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix**. Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**; its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh^eva**.

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:—**

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes**.

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable**, so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS:
VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable**, remaining the same through all modifications of the word; in others they are **changeable**.

In the following cases vowels are **unchangeable**:—

(a) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אִלְמָן *widowed*, אִלְמָנָה *a widow*; קִנְיָן *a possession*, קִנְיִי *my possession*; קֶרֶבֶן *a gift*, קֶרֶבֶנִי *my gift*; שֻׁלְחָן *a table*, שֻׁלְחָנִי *my table*. So also in verbal forms, e.g. יִקְטֹל *he will kill*, יִקְטֹלוּ *they will kill*; אֶקְטֹל *I will kill*; אֶקְטֹלָה *let me kill*; יִהְיֶה *he will be favourable*, יִהְיֶה *they will be favourable*; יִשְׁלַךְ *he will be cast out*, יִשְׁלַכּוּ *they will be cast out*.

Obs.—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under *b*.

(b) A special and frequent case of *a* may be mentioned, viz.: **short vowels followed by Daghesch Forte** before the tone: טָבַח *a cook*, pl. טָבַחִים; אִלֵּם *dumb*, pl. אִלְמִים; שָׁלַח *he has been sent away*, שָׁלַחְתֶּם *ye have been sent away*, etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 *a*), e.g. פָּרָשׁ *a horseman*, for פָּרַשׁ, pl. פָּרָשִׁים; חָרַשׁ *deaf*, for חָרַשׁ, pl. חָרָשִׁים; בָּרַךְ *he is blessed*, for בָּרַךְ, pl. בָּרַכְתֶּם *ye are blessed*.

Obs.—The two cases mentioned under *b* may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesch Forte are unchangeable.**

(c) **Long vowels in which a half-vowel or a quiesces** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature*, קוֹמָתוֹ *his stature*; תְּנוּבָה *produce*, תְּנוּבָתוֹ *his produce*; בִּינָה *understanding*, בִּינָתוֹ *his understanding*; רִאשׁוֹן *first*, fem.

רָאשׁוֹנָה; קָם *rising up against, an adversary* (from קָם=קָוַם *he has risen up, he has risen against*); קָמֶיכֶם *your (masc.) adversaries.*

139. **All other vowels are changeable**, and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Shevas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sheva taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יָם. (plural), הִי *his*, תִּי *thy*, נוּ *our*, יָכֶם *your* (the word to which this suffix is attached is plural). The tone is indicated by ˆ, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

Nominal. From דְּבַר word (1st Law) we have דְּבָרִים *words*, דְּבַרְתָּ *thy word*, דְּבָרוֹ *his word*, דְּבַרְנוּ *our word*, דְּבַרְיֶכֶם (for דְּבַרְיָכֶם, cf. § 70) *your words*.

Verbal. From אֹיֵב ('ô-yēb) *enemy* (2nd Law) we have אֹיֵבִים *enemies*, אֹיֵבִי *our enemy*, etc.; and from קָטַל *he killed* (2nd Law) comes קָטְלוּ *they killed*.

Exercise ix (Pronominal Suffixes).

my	י	our	נוּ
thy	{ י m. יָ f.	your	{ כֶּם m. כֶּן f.
his	ו	their	{ ם m. ן f.
her	הָ		

Note—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סוּס *horse*, שִׁיר *song*, לְבוּשׁ *garment*, גִּבּוֹר *hero*.

Words inflected according to 1st Law: דְּבַר *word*, נְבִיא *prophet*, כּוֹכֵב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפָּר *mourning*, כֹּהֵן *priest*, מוֹפֵת *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דְּבַר¹.

LESSON VII.

DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *qamets* both in the ultima and penultima; others, *qamets* in one syllable,

¹ Note that *your word* = דְּבַרְכֶּם; the *pathach* under ב by an exception: noted later (§ 166).

tsere in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words *גִּבּוֹר*, *זָכוֹן*, *גִּדּוֹל*, *עוֹלָם*, *לֶבֶב*, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions**:—

- i. Nouns with unchangeable vowels, e.g. *גִּבּוֹר*.
- ii. Nouns with *gamets* in ultima or penultima, or both: *בּוֹכֵב*, *גִּדּוֹל*, *יִשָּׁר*. Monosyllables (not in v.).
- iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: *מוֹפֵת*. Monosyllables (not in v.).
- iv. Segholate nouns (§ 152): *יָרֵךְ*.
- v. Monosyllables which double their last letter before any suffix: *עָם* (plural *עַמִּים*).
- vi. Nouns ending in *הָ*: *רֶעָה*.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes (§ 135). The principles which regulate these vowel changes are given in the following sections.

148. Laws of the First Declension.

- (1) *Construct State*. No change in Singular (יִם changed to יָ in Plural, as in all Declensions).
- (2) *Before all Suffixes*. No change.

149. Laws of the Second Declension.

- (1) *Construct State*. (a) *Singular*: The open penultima (if changeable) has *sh'va*; the closed ultima (if change-

able) has *pathach*. (b) *Plural*: All changeable vowels become *sh^eva*.

Note 1.—By this law the plural construct of דָּבָר is דְּבָרִי, which (according to § 70) becomes דְּבָרִי.

Note 2.—Where a *guttural* loses its vowel, the substituted *sh^eva* must be compound (§§ 26, 65).

- (2) *Before Suffixes.* The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh^eva*.

Remark—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

150. Laws of the Third Declension.

- (1) *Construct State.* (a) *Singular*: No change. (b) *Plural*: The final *tsere* becomes *sh^eva*.

- (2) *Before all Suffixes.* The final *tsere* becomes *sh^eva*.

Remark—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

Paradigms.

	1st Decl.	2nd Decl.			3rd Decl.
	גְּבוֹר	כוֹכַב	גְּדוֹל	יֶשֶׁר	מוֹפֵת
Const. Sing.	גְּבוֹר	כוֹכַב	גְּדוֹל	יֶשֶׁר	מוֹפֵת
Plur. Abs.	גְּבוּרִים	כוֹכְבִּים	גְּדוּלִים	יֶשְׁרִים	מוֹפְתִים
Plur. Const.	גְּבוּרֵי	כוֹכְבֵי	גְּדוּלֵי	יֶשְׁרֵי	מוֹפְתֵי

Note—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of שֵׁר, כּוֹכַב, נְבִיא, מִסְפֵּד.

LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH
DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns**. These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. מֶלֶךְ, סֶפֶר, בֶּקֶר (bōqr).

152. To avoid the harshness of such a combination there has slipped in under the second radical the vowel *seghol*, with an accompanying modification of the preceding vowel. Hence מֶלֶךְ becomes מְלֶכֶּה, סֶפֶר becomes סִפְרָה, and בֶּקֶר becomes בִּקְרָה. It is this euphonic *seghol* which gives the name **Segholate** to this class of nouns, and makes them easily recognised. A further characteristic of *segholate* nouns is that the accent is on the penultima, a reminiscence of the lost monosyllabic form.

153. Laws of the Fourth (*Segholate*) Declension.

- (1) *Construct State*. (a) *Singular*: Unchanged. (b) *Plural*: Reverts to the original monosyllabic form.
- (2) *Plural Absolute*. Follows the Second Declension, taking *sheva* under the first radical, *qamets* under the second.
- (3) *Other suffixes*, if added to the *singular*, are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

Note 1.—The nouns given in § 152 (מֶלֶךְ (*a*), סֶפֶר (*i*), בֶּקֶר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. נֶצֶר (*a* class), נִצְרָה (*i* class), פֶּעַל (*o* class). This occasions no difference in declension except that (1) when the guttural requires *sheva* the *sheva* must be one of the compounds, and (2) words of the *i* class beginning with *π* or *γ* have *seghol* before singular suffixes instead of *chireq*.

Note 2.—Some few *segholates* have one of the weak letters *ו* or *י* for middle radical, e.g. מוֹת death, יְיָ iniquity, עַיִן eye. In this case, for the construct singular *ו* quiesces in *cholem*,

י *quiesces* in *tsere*, and all suffixes are added to this form.
Thus מותו *his death*, עינים *two eyes*, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. עם *people*, אם *mother*, חק *statute*.

155. Laws of the Fifth Declension.

(1) *Construct State Singular*. No change.

(2) *Plural, and before Suffixes*. The final radical doubled by *daghesh*; and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbuts*). For final gutturals, see § 65 (a).

Note—The *daghesh* is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus עם is from the verb עָמַם, אם from אָמַם, חק from חָקַק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as מָגֶן *shield* (מָגַן), pl. מַגְנִים.

156. Nouns of the Sixth Declension are characterised by the termination הֶ. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדֶה *field* belongs to the sixth declension as ending in הֶ, and to the second as possessing *gamets* in the penultima.

157. Laws of the Sixth Declension.

(1) *Construct State Singular* changes הֶ to הֶ.

Note—This is the only exception to the general law of § 129.

(2) *Before all Suffixes*. The weak ending הֶ falls away, and previous vowels are modified according to the foregoing rules.

Paradigms.

	4th Decl.	5th Decl.	6th Decl.
	דָּרָךְ סֶפֶר בָּקָר	עַם אִם חֶק	רֵעָה
Const. Sing.	דָּרָךְ סֶפֶר בָּקָר	עַם אִם חֶק	רֵעָה
Plur. Abs.	דָּרָכִים סִפְרִים בָּקָרִים	עַמִּים אֲמַת עַמִּים	רֵעִים
Plur. Const.	דָּרָכֵי סִפְרֵי בָּקָרֵי	עַמֵּי אֲמַת עַמֵּי	רֵעֵי

Exercise xi.

1. Assign the following nouns to their proper Declension:—
 עֵלֶף *leaf*, דֶּרֶךְ *way*, חֹשֶׁךְ *darkness*, רֹעֵה *shepherd*, תֵּיךְ *midst*,
 קִדְּשׁ *holiness*, שִׁבְט *tribe*, גַּן *garden* (from גִּנָּן), אֵץ *end* (from אֵצֶץ).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

LESSON IX.

FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination ת (abs. and constr.) instead of ים and י'.

159. The more frequent feminine terminations are הַ and תְּ. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows:—**

- (1) The ending הַ (a) Becomes הַ in the Construct Sing.
 (b) Is changed into ת for the Plural Abs. and Constr. (c) Has the ה hardened to ח before Suffixes and retains the *qamets*, after the model of the Second Declension.
- (2) The ending תְּ (a) Is unchanged in the Construct Singular. (b) Is changed into ת for the Plural Absolute and Construct. (c) Loses the ך before Suffixes.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סוּסָה *mare*, pl. סוּסוֹת; (2) צְדָקָה *righteousness*, pl. צְדָקוֹת (= צִדְקוֹת); (4) נַעֲרָה *maiden*, pl. נַעֲרוֹת; (4) חֲרָבָה *desolation*, pl. חֲרָבוֹת (not used); (5) חַיָּה *life*, pl. חַיִּים (masc. ending); (5) מָרָה *bitter*, pl. מָרוֹת.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

NOUN.	MEANING.	CONSTR. SING.	WITH SUFFIXES.	PLUR. ABS.	PLUR. CONSTR.
אָב	father	אָבִי	{ אָבִי my f. אָבִיר thy f. אָבִי or אָבִיהוּ his f. אָבִיכֶם your f. }	אָבוֹת	(2)
אָח	brother	אָחִי	(Like <i>father</i>)	אָחִים	(1)
אִישׁ	man			אֲנָשִׁים	אֲנָשִׁי
אִשָּׁה	woman	אִשָּׁת	אִשָּׁתִי my w., etc.	נָשִׁים	(2)
בַּיִת	house	בֵּית	בֵּיתִי my h., etc.	בָּתִּים	(1)
בֶּן	son	בֶּן	{ בְּנִי my s. בְּנֶה thy s. }	בָּנִים	(2)
בַּת	daughter		בָּתִּי my d., etc.	בָּנוֹת	(2)
יוֹם	day			יָמִים	יָמֵי
עִיר	city			עָרִים	עָרֵי
פֶּה	mouth	פִּי	{ פִּי my m. פִּיר thy m., etc. }		

Note—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

LESSON X.

THE PRONOMINAL SUFFIXES.

163.

MEANING.	SUFFIX FOR A SING. NOUN.	EXAMPLE.	SUFFIX FOR A PLUR. NOUN.	EXAMPLE.
<i>my</i>	י	סוּסִי <i>my horse, etc.</i>	יַי	סוּסַי <i>my horses, etc.</i>
<i>thy</i>	{ הַ הֶ	סוּסְךָ סוּסֶךָ	יְךָ יֶךָ	סוּסֶיךָ סוּסֵיךָ
<i>his</i>	וֹ	סוּסוֹ	יוֹ	סוּסָיו
<i>her</i>	הָ	סוּסָהּ	יָהּ	סוּסֶיהָ
<i>our</i>	נֵנוּ	סוּסֵנוּ <i>our horse, etc.</i>	יֵנוּ	סוּסֵינוּ <i>our horses, etc.</i>
<i>your</i>	{ כֶּם כֶּן	סוּסֵכֶם סוּסֵכֶן	יְכֶם יְכֶן	סוּסֵיכֶם סוּסֵיכֶן
<i>their</i>	{ ׁם ׁן	סוּסָם סוּסָן	יָהֶם יָהֶן	סוּסֵיהֶם סוּסֵיהֶן

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the י of the Plural Termination ים, the final ך being dropped before suffixes. But the Fem. Plur. ending ות is retained.

Rules for adding Suffixes to Plural Nouns: (1) If the plural ends in ים, drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in ות add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception:—

166. The suffixes כֶּם, בְּן, *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus דְּבַר word, דְּבַר word-of, דְּבָרִי *my word*, דְּבַרְכֶם *your word* (cf. § 149).

167. The suffixes יָכֶם ..., יָכֹן ..., *your*; יָהֶם ..., יָהֹן ..., *their*, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרִים *words*, דְּבָרֵינוּ *our words*, but דְּבָרֵיכֶם (for דְּבַרְכֶם, cf. § 149, 1) *your words*. As this change of vowels coincides with that for the Construct State Plural, the suffixes in question may be said to be added to the Construct State.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

Rules for adding the heavy suffixes (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final '...

Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

SING.				PLUR.		
<i>my</i>	<i>thy</i>	<i>your</i>		<i>our</i>	<i>his</i>	<i>their</i> (m.)
דְּבַר ⁽²⁾	דְּבָרִי	דְּבָרְךָ	דְּבַרְכֶם	דְּבַרֵינוּ	דְּבָרָיו	דְּבָרֵיהֶם ¹
פֶּקֶד ⁽³⁾	פֶּקְדִי	פֶּקְדְךָ	פֶּקְדֶכֶם ¹	פֶּקְדֵינוּ	פֶּקְדָיו	פֶּקְדֵיהֶם
דָּרָךְ ⁽⁴⁾	דָּרְכִי	דָּרְכְךָ	דָּרְכֶכֶם	דָּרְכֵינוּ	דָּרְכָיו	דָּרְכֵיהֶם
עַם ⁽⁵⁾	עַמִּי	עַמְךָ	עַמְכֶם	עַמֵינוּ	עַמּוֹ	עַמֵיהֶם
רַעְיָה ⁽⁶⁾	רַעֲיִי	רַעְיָךָ	רַעְיֶכֶם	רַעֲיֵינוּ	רַעֲיוֹ	רַעֲיֵיהֶם

¹ Such forms as דְּבָרֵיהֶם, פֶּקְדֵיהֶם, involving two successive *vocal she'vas*, substitute a short vowel for the first *she'va*, according to § 70.

Exercise xii.

shepherd	רֹעֶה	judgment	מִשְׁפָּט
for ever and ever .	עוֹלָם וָעֶד	righteousness . . .	צְדָקָה
this (m.)	זֶה	upon	עַל
way	דֶּרֶךְ	place	מָקוֹם
he gave	נָתַן	holiness	קִדְשׁ
Moses	מֹשֶׁה	(1) acc. sign. (2) with	אֵת
king	מֶלֶךְ	not	לֹא
pleasantness	נֵעַם	path	נְתִיבָה
peace	שָׁלוֹם		

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רָעִי: 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד:
 3. דֶּרֶכִּי אֵת יְהוָה וּמִשְׁפָּטֵי אֵת אֱלֹהֵי: 4. נָתַן אֱלֹהִים
 דְּבָרוֹ לְמֹשֶׁה: 5. דְּבָרֵינוּ דְּבָרֵי אֱלֹהִים: 6. יְהוָה מֶלֶךְ
 מַלְכִּים: 7. מִשְׁפָּטוֹ וְצִדְקָתוֹ עַל כָּל-הָאָרֶץ: 8. מָקוֹם
 קִדְשִׁי: 9. נָתַן אֱלֹהִים אֶת-הָאִשָּׁה לְהָאִישׁ: 10. דֶּרֶכִּיךָ
 לֹא דֶרְכֵינוּ וְלֹא דֶרְכֵינוּ דֶּרֶכִּיךָ: 11. דְּבָרֵיכֶם לֹא דְּבָרֵי
 הָאָמֶת: 12. דֶּרֶכִּיךָ דֶּרְכֵי-נֵעַם וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם:

LESSON XI.

ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective follows its Noun; the *predicative* Adjective precedes its Noun, e.g. *a good son*, טוב בֶּן; *a son is good*, טוב בֶּן;

171. **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way (§ 130). The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix.** Thus—

(1) *The good son*, הַבֵּן הַטוֹב; *this good son*, הַבֵּן הַטוֹב הַזֶּה.

(2) *The good son of the father*, הַבֵּן הַטוֹב הַאָּבִי.

(3) *My good son*, בְּנִי הַטוֹב.

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

Construct State: 2 Kings i. 8, שַׁעַר בַּעַל שֵׁצֶר *master of hair*, i.e. *hairy*.

Ps. xcix. 9, הַר קְדִישׁוֹ הֵר *hill of His holiness*, i.e. *His holy hill*.

Participle: Isaiah xlii. 3, קִנְיָה רָצִין *a bruised reed*.

173. **The Comparative Degree** is marked by the Preposition מִן (or מִי, § 131, note 2) *from*. The Adjective itself remains unchanged in form. Thus: *the father is greater than the son*, הָאָב מִן־הַבֵּן; *my punishment is greater than I can bear*, נִדּוּל מִנְשׂוֹא (lit. *great from being borne*); *a rock (that) is higher than I*, צוּר־יָרוֹם מִמֶּנִּי.

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

(1) *By the Article*: 1 Sam. xvi. 11, there remaineth yet *the youngest*, הַקָּטָן (lit. *the little one*). Judges vi. 15, *I the least in my father's house*, אֲנִכִּי הַצָּעִיר בְּבֵית אָבִי; (lit. *the little one*).

(2) *By Repetition*: Ex. xxvi. 33, *the most holy*, קְדִישׁ הַקְּדָשִׁים.

(3) *By the Adverb מְאֹד very*: Gen. i. 31, *and behold it was very good*, וַהֲנִיחַ טוֹב מְאֹד.

Exercise xiii.

good, טוֹב (1).
 great, גָּדוֹל (2).
 small, קָטָן or קָטֹן (2).
 evil, רָע (5).
 there is, יֵשׁ, יֵשׁ.
 he, that, הוּא.
 wise, חָכָם (2).
 strong, עָצוּם (2).
 holy, קָדוֹשׁ (2).

much, many, רַב (5).
 to me, לִי.
 law, תּוֹרָה (f.) (1).
 perfect, תָּמִים (2).
 white, לָבָן (2).
 merciful, רַחוּם (1).
 very, מְאֹד.
 Jehovah, the LORD, יְהוָה.
 See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong.
4. The LORD, He is very merciful. 5. The law of the LORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand.
10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father.
13. Great is the LORD and His words are strong and holy. 14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

LESSON XII.

PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

THE PERSONAL PRONOUNS.

177.

SINGULAR.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. אֲנִי or אֲנִי I.	אֲנִי	לִי, in or to me	מֵאֲנִי from me	כְּאֲנִי as I.
2nd (m.) אַתָּה thou.	אֹתָךְ	לְךָ, in or to thee	מִיְּךָ from thee	כְּאֹתָךְ as thou.
2nd (f.) אַתְּ thou.	אֹתְךָ	לְךָ, in or to thee	מִיְּךָ from thee	כְּאֹתְךָ as thou.
3rd (m.) הוּא he	אֹתוֹ	לוֹ, in or to him	מֵהוּ from him	כְּהוּ as he.
3rd (f.) הִיא she	אֹתָהּ	לָהּ, in or to her	מֵהֶּנָּה from her	כְּהִיא as she.

PLURAL.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. נַחְנוּ or נִבְחֵנוּ we	אֹתָנוּ	לָנוּ, in or to us	מֵאֲנוּ from us	כְּאֲנוּ as we.
2nd (m.) אַתָּם ye	אֹתְכֶם	לָכֶם, in or to you	מֵכֶם or מִכֶּם from you	כְּאֲכֶם as ye.
2nd (f.) אַתְּ ye	אֹתְכֶן	לָכֶן, in or to you	מֵכֶן from you	כְּאֲכֶן as ye.
3rd (m.) הֵם or הֵי הֵם they	אֹתָם	לָהֶם, in or to them	מֵהֶם or מִהֶם from them	כְּאֲהֶם as they.
3rd (f.) הֵן or הֵנָּה הֵן they	אֹתָן	לָהֶן, in or to them	מֵהֶנָּה or מִהֶנָּה from them	כְּאֲהֶנָּה as they.

178. The **Nominative Case** of a Personal Pronoun is **expressed only when emphatic**, or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, אֲנֹכִי יְהוָה אֱלֹהֶיךָ *I (am) the Lord thy God*; but the Pronoun is implied in the Verb, in Exod. iii. 14, אֲהִיָּה אֲשֶׁר אֲהִיָּה *I am that I am*.

179. The **Accusative Case** is formed by adding the Pronominal Suffixes to אֹת (another form of אַת, the *sign of the Accusative*, cf. § 126). **But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb.** These **Verbal (or Objective) Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative and Ablative Cases** are formed by means of the Prefixes לְ, בְּ, מִ, or מִמֶּנּוּ (a strengthened form of מִן) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עִם אֹת *with*; אַחֲרַי *after*; אֵל *to*; לִפְנֵי *before*, *on the face of*; עַל *upon*; תַּחַת *under*; אֵין *no, none*.

The following Paradigm will sufficiently indicate the forms:

182. **Particles with Pronominal Suffixes.**

	with	to	upon	before	after
	אִתּ ³	אֵל ¹	עַל ¹	לִפְנֵי	אַחֲרַי ¹
me	אִתִּי	אֵלַי	עָלַי	לִפְנֵי ²	אַחֲרָי
thee (m.)	אַתָּךְ	אֵלֶיךָ	עָלֶיךָ	לִפְנֵיךָ	אַחֲרֶיךָ
him	אַתּוֹ	אֵלָיו	עָלָיו	לִפְנָיו	אַחֲרָיו
us	אַתָּנוּ	אֵלֵינוּ	עָלֵינוּ	לִפְנֵינוּ	אַחֲרֵינוּ
you (m.)	אַתְּכֶם	אֵלֵיכֶם	עָלֵיכֶם	לִפְנֵיכֶם	אַחֲרֵיכֶם
them (m.)	אַתָּם	אֵלֵיהֶם	עָלֵיהֶם	לִפְנֵיהֶם	אַחֲרֵיהֶם

Notes—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms אֱלִים, עֲלִים, אַחֲרִים (cf. §§ 164, 168).

(2) The form **לפני** *before* is literally *to the face of*: *before me* = *to my face*, and is made up of **ל** *to*, and **פנים** *face*, with the pronominal suffix.

(3) Note the two meanings of **את**: (1) the accusative sign (§ 126), which with suffixes becomes **אות**; (2) *with*, which with suffixes doubles the **ת**, changing tsere to short chireq. Thus: (1) **אותי** *me*, (2) **אתי** *with me*.

Exercise xiv.

עמי with me.

אין not; often = there is not (opp. to **יש** there is).

אחרון the last (m.)

אמת truth (f.)

עשית thou hast made.

צבא a host (constr. **צבא**).

לבד alone, *prep. with suff.*

עתה now.

ראו see ye.

זקנה old age (f.)

לא not.

שמים heavens (constr. **שמי**).

צבאות hosts (constr. **צבאות**).

ים sea (m.)

יהיו they are.

נביא prophet (m.)

1. **ראו עתה כי אני ואני הוא ואין אלהים עמי**;
 2. **אתה-הוא יהיה לבדך אתה עשית את-השמים**
שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים
וכל-אשר בהם: 3. **מה-המה אלה**: 4. **אני יהיה**
ראשון ואת-אחרנים אני-הוא: 5. **אתה-הוא מלכי**
אלהים: 6. **ועתה אדני יהיה אתה-הוא האלהים**
ודברך יהיו אמת: 7. **ועד-זקנה אני הוא**: 8. **לא-**
מבני ישראל הנח: 9. **ויאמר לו גם-אני נביא כמוך**;

1. Deut. xxxii. 39. 2. Neh. ix. 6. 3. Zech. i. 9. 4. Is. xli. 4.
 5. Ps. xlv. 5. 6. 2 Sam. vii. 28. 7. Is. xlv. 4. 8. Judg. xix. 12.
 9. 1 Kings xiii. 18.

¹ The 3rd Personal Pronouns **הוא**, **המה** are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND
RELATIVE.

183. The Demonstrative Pronouns are—

MASC.

FEM.

1. זֶה (or הַזֶּה) *this* זֹאת (or הַזֹּאת) *this*.
 2. הַזֶּה (or הַזֵּה) *that* הַזֵּה (or הַזֵּה) *that*.

PLURAL (for both Genders).

1. אֵלֶּה (or הָאֵלֶּה) *these*.
 2. { (Masc.) הֵם, הֵמָּה (or הֵהֵם or הֵהֵמָּה) }
 { (Fem.) הֵן, הֵנָּה (or הֵהֵן or הֵהֵנָּה) } *those*.

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as בַּיּוֹם הַהוּא: *in that day*; בַּיּוֹם הַגָּדוֹל הַהוּא: *in that great day*.

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, : זֶה שְׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דָּר: *this (is) my name for ever, and this (is) my memorial from generation (to) generation*; בּוֹטָח: בְּזֹאת אֲנִי בּוֹטָח: *in this I am confident*.

186. The Interrogative Pronouns are—

מִי *who*? מַה *what*? *how*? (מַה, מִה).

Both may be joined with the Prefix Prepositions; thus, לְמִי *to whom*? לָמָּה *why*? בְּמַה *how great*? בְּמִי *in whom*? בְּמַה *in what*?

The Accusative Prefix אֶת- may be joined to מִי (not to מַה); thus, אֶת-מִי *whom*?

Both may stand as Genitives: בֶּן-מִי *whose son*?

The interjectional *how*! is expressed by מַה-טוֹב: *how good*! מַה-נּוֹרָא *how fearful*!

¹ These forms are used also for the 3rd Personal Pronoun; see Table, § 177.

Pointing of מה.

The pointing of this word closely resembles that of the Article (§ 105).

1. מה (with Daghesh conjunctive) before non-gutturals, מה-גָּדוֹל *how great!*
2. מה before א and ר, מה-אֵלֶּה *what (are) these?*
3. מה before ה, הָ, הֵ, הֶ, מה-חָכֶם *how wise!*
4. מה before ה, הָ, הֵ, הֶ, not with qamets, מה-הִיא *what (is) she?*

187. **The Relative Pronoun** is אֲשֶׁר *who, which*, for all genders and numbers. It may take the Prefix Prepositions: לְאֲשֶׁר, בְּאֲשֶׁר, etc. (for the *pathach*, see § 65 c).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e. g. בּוֹ וְרָעוּ *its seed (is) in it*, but Gen. i. 11, בּוֹ וְרָעוּ אֲשֶׁר *whose seed (is) in it* (lit. *which its seed*); בִּקְרוּ אֲשֶׁר פָּקְדוּ *whom he visited*.

2. The Relative Pronoun is frequently omitted altogether, e. g. Is. xl. 20, מַצִּיר־יָרוּם כְּסִפִּי, אִנִּי *an idol (which) shall not be moved*; Ps. lxi, בְּצִיר־יָרוּם כְּסִפִּי, *(which) is higher than I*.

Exercise xv.

וַיֵּרָא and he saw.	רִאשׁוֹן former.
הָיָה he was.	שֵׁם name.
רָעָב famine (m.)	שִׁיר a song.
יִשָּׁר shall be sung.	קָדוֹשׁ holy (m.)
קָרָא he cried.	אָמַר he said.
בָּא coming (he who cometh).	וַיֹּאמְרוּ and they will say.
עֶבֶד a slave, servant.	וַיֹּאמֶר and he said.
וַיְהִי and he was.	שֵׁשִׁי sixth.

1. בְּיוֹם הַהוּא יוֹשֵׁר הַשִּׁיר-הַזֶּה בְּאֶרֶץ יְהוּדָה:
2. זֹאת הָאֶרֶץ: 3. זֹאת הָאִשָּׁה הַזֶּה-בְּנָה: 4. וְקָרָא
5. אֶל-זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת:
6. וְלִמִּי אֵלֶּה לְפָנֶיךָ: 7. וַיֹּאמֶר
- מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמְרוּ-לִי מַה-שָּׂמוֹ: 8. כִּמְהַיְמִי-עֲבֹדְךָ: 9. הָרָעַב
הָרֹאשׁוֹן אֲשֶׁר הָיָה בְיָמֵי אֲבֹרָהָם: 10. וַיֵּרָא אֱלֹהִים
אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עָרֵב וַיְהִי-בֹקֶר
יוֹם הַשְּׁשִׁי:

Exercise xv.—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen.
xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen.
i. 31.

LESSON XIV.

THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals** or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadriliteral**, a fourth root-letter being inserted in a trilateral word, as כָּרַס *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices**, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations**.

190. The nature of these modifications will be understood from the following:—

Scheme of the Seven Conjugations.

CHARACTER.		NAME.	MEANING.
Simple	{ <i>Active</i>	Qal	<i>he watched.</i>
	{ <i>Passive</i>	Niphal	<i>he was watched.</i>
Intensive	{ <i>Active</i>	Piel	<i>he watched diligently.</i>
	{ <i>Passive</i>	Pual	<i>he was watched diligently.</i>
Causative	{ <i>Active</i>	Hiphil	<i>he caused to watch.</i>
	{ <i>Passive</i>	Hophal	<i>he was caused to watch.</i>
Reflexive		Hithpael	<i>he watched himself.</i>

Obs.—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompleteness. **The Hebrew Verb has no Tenses; the time of the action, past, present, or future, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect=I was watching; Past Perfect=I had watched; Past Indefinite (Gk. *arist*)=I watched; and the same in Present and Future. The Hebrew ‘Tense’ disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompleteness of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two ‘Tenses’ each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('let him do') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle **לֹא** not ('objective'), or **אַל** ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as **לְהַרְגוֹ** *to kill*; **בְּהִרְגוֹ** *in killing*. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as **אֶפְקֹד אֶמָּוֶל** ('to kill I will kill') *I will surely kill*.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as **הַהֲרֹגִים** ('the man killing') *one who kills*; **הַמְשִׁיל** ('the man ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as **הַמֶּלֶךְ הַמְשִׁיל** ('the king, the man ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense**, as **הַמֶּלֶךְ מְשִׁיל** ('the king is ruling') *the king rules*.

Obs.—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

PERFECT (with *afformatives*).

Sing. 3rd pers., m. (stem.)	Plur. 3rd pers., c.	
„ „ f. הָ		וּ
„ 2nd pers., m. תָּ	„ 2nd pers., m.	תָּם
„ „ f. תְּ	„ „ f.	תֶּן
„ 1st pers. אֲנִי	„ 1st pers.	נִי

IMPERFECT (with *preformatives and affirmatives*).

Sing. 3rd pers., m. . . . י	Plur. 3rd pers., m. י י
„ „ f. . . . ת	„ „ f. תה ת
„ 2nd pers., m. . . . ת	„ 2nd pers., m. י ת
„ „ f. . . . ת	„ „ f. תה ת
„ 1st pers. . . . נ	„ 1st pers. . . . נ

Obs.—The she'va in the preformative of the imperfect is modified according to the rules in § 70, e.g. יִפְקֹד becomes יִפְקֹד, and יִהְיֶה becomes יִהְיֶה.

195. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and affirmatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, *the whole of which must be committed to memory*, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is פָּקַד *he has visited*.

Obs.—This verb is selected as not containing any letter that is the subject of special rules, i. e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the *daghesh lene* in the first radical פ will occasion no difficulty. See § 36. It is a **strong verb**, i. e. its radicals bear the weight of every change without modification. The verb פָּעַל *he has done*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, enstamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

LESSON XV.

FIRST (ACTIVE) FORM: QAL.

196. The First Conjugation of the Hebrew Verb is the Simple. It has its name (פָּקַד *light*) from the fact that alone of the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphal, Hiphil, etc.) or doubled radical (as Piel and Pual). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood (Construct).**

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197.

Paradigm of Qal.

The accent is on the last syllable except where otherwise marked.

INFINITIVE MOOD.

Absolute : פָּקַד to visit.

Construct : פָּקַד to visit ; בִּפְקֹד in visiting ;
לְפָקֵד for visiting ; מִפְּקֹד from visiting.

PARTICIPLE ACTIVE.

פֹּקֵד visiting, one visiting (m.)

(פֹּקֶדֶת) פֹּקְדָה (fem.)

פֹּקְדִים (pl. m.)

PARTICIPLE PASSIVE.

פְּקוּד visited, one visited (m.)

פְּקוּדָה (fem.)

פְּקוּדִים (pl. m.)

PERFECT TENSE.

*Sing.*פָּקַד he visited¹.

פָּקְדָה she visited.

פָּקַדְתָּ thou visitedst (m.)

פָּקַדְתְּ thou visitedst (f.)

פָּקַדְתִּי I visited, or have visited.

Plur.

פָּקְדוּ they visited.

פָּקַדְתֶּם you visited (m.)

פָּקַדְתֶּן you visited (f.)

פָּקַדְנוּ we visited.

IMPERFECT TENSE.

יִפְקַד he will visit¹.

תִּפְקַד she will visit.

תִּפְקַדְתָּ thou wilt visit (m.)

תִּפְקַדְתְּ thou wilt visit (f.)

אֶפְקַד I shall visit.

יִפְקְדוּ they will visit (m.)

תִּפְקְדֶנָּה they will visit (f.)

תִּפְקְדוּ you will visit (m.)

תִּפְקְדֶנָּה you will visit (f.)

נִפְקַד we shall visit.

¹ These meanings are only approximate. See §§ 191, 220-222.

IMPERATIVE MOOD.

<i>Sing.</i>		<i>Plur.</i>
פִּקֹּד visit thou (m.)		פִּקְדוּ visit ye (m.)
פִּקְדִי visit thou (f.)		פִּקְדוּן visit ye (f.)

198. Some strong verbs differ from this paradigm:—

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. זָקֵן *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives**. A rarer form takes *cholem*, e.g. קָטַן *he was little*.

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. יִכְבֵּד, כִּבֵּד. These are noted in the vocabularies as **Imperfect A** verbs.

Exercise xvi.

Obs.—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in *qal*, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַד is ruined.

אָהַב (impf. יֶאֱהַב, יֵאֱהָב), has loved.

אָז then, often with impf.

אָח brother.

אֵיךְ how?

גָּדַל and גָּדֵל has been great.

גָּנַב has robbed.

גָּנַב has stolen, taken away.

דָּל poor.

הָלַךְ went.

זָקֵן has become old (impf. A):

also adj., old.

חֹדֶשׁ month.

יָבֵשׁ impf. יִיבֵשׁ is withered, dried.

יָדַע has known.

יָם sea.

יָרַח moon.

יָשַׁב has dwelt.

יָתוֹם orphan.

כָּלָב dog; (כָּלֵב in pause) Caleb.

לֵב heart; middle.

מָלֵא has become full; with acc.

מִצְוָה command.

מִצְרַי Egyptian (subst. and adj.)

מָשַׁל has ruled.

מִשְׁפָּט judgment.

מֵת dead.

מָתַק has become sweet (impf. A).

נָא I pray (*quæso*).

נֶעַר boy.

נָפַל has fallen.

עֶבֶד servant.

עָמַד has stood, withstood.

עָשִׁיר rich (adj.).

פָּשַׁט has attacked, fallen upon (impf. A and O).

קָטַן has been little; followed by מִן, has been less than, i.e. *unworthy of*.

רָדַף has pursued, followed.

רָשׁ poor.

שָׂדֶה field.

שָׂרַף has burned.

שָׁבַר has broken in pieces.

שָׁבַת has rested.

שַׁבָּת f. Sabbath.

שָׁוָא (*shāv*) in vain (*frustra*).

שָׁכַן has dwelt.

שָׁמַר has watched, observed.

שֵׁנִי second.

שֶׁמֶשׁ sun.

שָׁפַט has judged.

שָׁקַד has watched.

שָׂרַץ has multiplied, swarmed.

תֵּבֵל f. (generally without art.), world.

1. אָמַר נֶעַר מִצְרֵי אֶל-דָּוִד פָּשַׁטְנוּ עַל-נָגֶב¹ כָּלֵב וְאֶת-
זִיקְלָג שָׂרְפָנוּ בָאֵשׁ: 2. וְדָוִד אָז יָשָׁב בְּעִיר הַחַיָּא:
3. אָמַר אֱלֹהִים אֶל-הָאָדָם אַתֶּם שָׂרַצוּ בָאָרֶץ: 4. הַשֹּׁפֵט²
כָּל-הָאָרֶץ לֹא יַעֲשֶׂה³ מִשְׁפָּט: 5. אָמְרָה רִבְקָה⁴ מִי
הָאִישׁ הַהֵלֵךְ בַּשָּׂדֶה וַיֹּאמֶר הָעֶבֶד הוּא יִצְחָק: 6. בַּחֹדֶשׁ
הַשְּׁנִי יִבְשֶׁה הָאָרֶץ: 7. אָמַר הַכְּסִיל מִים גְּנוּבִים יִמְתְּקוּ:
8. אָמַר אֱלֹהִים לְיִצְחָק אֶל-תֵּרֶד⁵ מִצְרַיִמָּה⁶ שָׁכֵן בָּאָרֶץ
הַזֹּאת: 9. אָמַר יִצְחָק אֶל-עֵשָׂו הִנֵּה-נָא זָקַנְתִּי וְלֹא
יִרְעֵתִי יוֹם מוֹתִי: 10. רִבְקָה אֶהְבֶּת אֶת-יַעֲקֹב מִן הָאָח

¹ The south country, where Caleb had a possession, and where was situated the town of Ziklag.

² A question is asked in Hebrew by the prefix הָ (*interrogative*) attached to the first word in the clause. ³ 'Will He do?'

⁴ Rebekah. ⁵ 'Thou shalt not go down.' ⁶ 'To Egypt;'

pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended הָ ('the local') mostly without the tone, e.g. אֶרֶץ הָ *to the earth*; שָׁמַיְמָה *to heaven*.

הַגָּדוֹל: 11. שָׁמַר תִּשְׁמֹר⁷ אֶת־הַמִּצְוָה הַזֹּאת: 12. עָשִׂיר
 בְּרָשִׁים יִמָּשָׁל: 13. אָמַר דָּוִד אֶל־שָׁאוּל אַחֲרֵי מִי אַתָּה
 יֹדֵף אַחֲרֵי כָל־בַּיִת: 14. שָׁמַר אֶת־הַשִּׁבְתָּ: 15. אֶל
 תִּגְזַל־דָּל⁸: 16. אִם יִהְיֶה לֹא יִשְׁמַר עֵיר שְׂוֹא שָׁקֵד
 שָׁמַר: 17. שִׁפְטֵי דָל וְיִתּוֹם: 18. הָיָה אֱלֹהִים אֶת
 יִשְׁמָעֵאל⁹ וַיִּגְדַּל¹⁰: 19. אֵיךְ אֲבִדְתָּ צוּר¹¹ אֵיךְ נִפְלְתָּ
 בַּיָּב הַיָּם: 20. קִמַּנְתִּי מִכָּל־הַחֲסָדִים¹²:

⁷ See § 193, Inf. Abs. ⁸ For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3). ⁹ Ishmael. ¹⁰ 'And he was great.'

¹¹ Tyre. ¹² 'The mercies.'

LESSON XVI.

THE VERB (CONTINUED): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e.g. *qal*, to guard; Niphal, to guard oneself (Greek middle φυλάσσεσθαι). Hence it may denote reciprocal action, as to consult together, to quarrel, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. **In explanation of the name Niphal** it may be noted that the older grammarians adopted as a paradigm the verb פָּעַל *he has done*. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of פָּעַל is נִפְעַל (*niph'al*), and the same form in the intensive conjugation is פִּעַל (*pi'el*), causative הפְּעִיל (*hiph'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix הִנֿ-**

hin-, which, however, is abbreviated in two ways: (a) Before the perfect and participle the prefix is ה (before a guttural ה). (b) In the infinitive, imperative, and imperfect, the ה assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) הִפְקֹד, imperf. יִפְקֹד (for יִהְיֶה נִפְקָד).

202.

Paradigm of Niphal.

INFINITIVE.

Absolute : נִפְקָד to be visited.

Construct : הִפְקֹד to be visited ; בְּהִפְקָד in being visited.

לְהִפְקֹד for being visited ; מִהִפְקָד from being visited.

PARTICIPLE.

נִפְקָד being visited (m.) (pl. m. נִפְקָדִים).

PERFECT TENSE.

*Sing.**Plur.*

נִפְקָד } he }	נִפְקָדוּ } they were visited.
נִפְקְדָה } she }	נִפְקַדְתֶּם }
} was visited.	
נִפְקַדְתָּ }	נִפְקַדְתֶּן }
נִפְקַדְתָּ }	} you were visited { m.
נִפְקַדְתָּ }	} f.
נִפְקַדְתָּ }	} thou wert visited { m.
נִפְקַדְתָּ }	} f.
נִפְקַדְתִּי } I was visited.	נִפְקַדְנוּ } we were visited.

IMPERFECT TENSE.

יִפְקָד } he }	יִפְקְדוּ } they will be visited { m.
יִפְקְדָה } she }	יִפְקְדֶנָּה }
} will be visited.	
יִפְקַדְתָּ }	יִפְקַדְתֶּם }
יִפְקַדְתָּ }	} you will be visited { m.
יִפְקַדְתָּ }	} f.
יִפְקַדְתָּ }	} thou wilt be visited { m.
יִפְקַדְתָּ }	} f.
אֶפְקָד } I shall be visited.	נִפְקָדוּ } we shall be visited.

IMPERATIVE.

הִפְקֹד } be thou visited (m.) }	הִפְקְדוּ } be ye visited (m.) }
הִפְקְדִי }	הִפְקְדֶנָּה }
} (f.) }	

Exercise xvii.

אָכַל has eaten.	מֵאֵל food.
בָּחַר has chosen (niph. participle, choice, precious).	מָלַט (niph.) has escaped.
הָלַךְ has gone.	מַבּוּל flood.
זָכַר has remembered.	נֶפֶשׁ soul.
זָהָב gold.	שָׁמַר he has watched.
חֲכָמָה wisdom.	לְנֶצַח for ever.
כֶּסֶף silver.	סָמַךְ has upheld.
פָּרַח he has cut (off).	עוֹן iniquity.

1. וְאַתָּה קַח¹ לָךְ מִכָּל-מֵאֵל אֲשֶׁר יֵאָכֵל: 2. יִזְכֹּר
 עוֹן אֲבֹתָיו אֶל-יְהוָה: 3. כֹּה אָמַר יְהוָה הַשְׁמֵרוּ
 בְּנִפְשׁוֹתֵיכֶם: 4. עַל יְהוָה נִסְמְכֵתִי לְנֶצַח: 5. הוֹלֵךְ
 בְּחָכְמָה הוּא יִמְלֹט: 6. נִבְחָר שֵׁם מִכְסֶּף² וּמִזָּהָב:
 7. נִסְמָךְ הַסְמְכוּ עַל יְהוָה: 8. לֹא יִכָּרֵת כָּל-בָּשָׂר עוֹד
 מִן-הַמַּבּוּל:

¹ Imperat. 2 s. m. לָקַח *he has taken.*² See § 173.

LESSON XVII.

THE VERB (CONTINUED): PIEL AND PUAL.

203. The Piel conjugation is primarily intensive; the Pual is simple passive of Piel. The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (a) piel is frequently causative (as לָמַד, qal, *to learn*; piel, *to teach*). (b) Some verbs intransitive in qal are transitive in piel (as חָזַק, qal, *to be strong*; piel, *to strengthen*). (c) Many verbs (with or without a qal form) use a piel in a simple sense.

204. The characteristic of piel and pual is the doubling by daghesh of the middle radical. If this radical is a guttural the preceding vowel is lengthened (§ 65 a).

The participle has the preformative ה. Pual (as a passive) has no imperative.

Obs.—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tseré*. So also the *hithpacl*, § 206.

205. Paradigm of Piel and Pual.

INFINITIVE.

*Piel.**Pual.*

Abs.	פָּקַד to visit diligently.	פָּקַד to be visited diligently.
Constr.	פָּקַד to visit diligently.	פָּקַד to be visited diligently.

{ With prefix
prepp.
as before. }

PARTICIPLE.

פָּקֵד visiting diligently (m.)	פָּקֵד being visited diligently (m.)
(pl. m. מִפְקְדִים).	(pl. m. מִפְקְדִים).

PERFECT.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 3 m.	פָּקַד	פָּקַד	Plur. 3 c.	פָּקְדוּ	פָּקְדוּ
„ f.	פָּקְדָה	פָּקְדָה	„ 2 m.	פָּקְדְתֶם	פָּקְדְתֶם
„ 2 m.	פָּקְדְתֶּ	פָּקְדְתֶּ	„ f.	פָּקְדְתִּי	פָּקְדְתִּי
„ f.	פָּקְדְתִּי	פָּקְדְתִּי	„ 1 c.	פָּקְדְנוּ	פָּקְדְנוּ
„ 1 c.	פָּקְדְתִּי	פָּקְדְתִּי			

IMPERFECT.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 3 m.	יִפְקֹד	יִפְקֹד	Plur. 3 m.	יִפְקְדוּ	יִפְקְדוּ
„ f.	תִּפְקְדֶּה	תִּפְקְדֶּה	„ f.	תִּפְקְדְנָה	תִּפְקְדְנָה
„ 2 m.	תִּפְקְדֶּ	תִּפְקְדֶּ	„ 2 m.	תִּפְקְדוּ	תִּפְקְדוּ
„ f.	תִּפְקְדִּי	תִּפְקְדִּי	„ f.	תִּפְקְדְנָה	תִּפְקְדְנָה
„ 1 c.	אִפְקֹד	אִפְקֹד	„ 1 c.	נִפְקְדוּ	נִפְקְדוּ

IMPERATIVE.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 2 m.	פִּקֹּד	None.	Plur. 2 m.	פִּקְדוּ	None.
„ f.	פִּקְדִי		„ f.	פִּקְדִינָה	

Exercise xviii.

Obs.—For words not given, see Vocabulary at end of book.

אָמַץ <i>piel</i> , has made strong.	מָדַד <i>qal</i> and <i>piel</i> , has measured.
זָמַר <i>piel</i> , has sung.	סָפַר <i>piel</i> , has told, numbered.
הָזַק <i>piel</i> , has made strong.	עָשָׂה has done.
יָלַד has brought forth.	קָדַשׁ <i>piel</i> , has made holy.
כָּבֵד <i>piel</i> , has honoured.	רָדַף has pursued.

1. זָמְרוּ לַיהוָה בְּכִנּוֹר זָמְרוּ לֵאלֹהִים זָמְרוּ¹ :
2. מִי יִסְפֹּר אֶת־הַכּוֹכָבִים וּמִי יִמְדֹד אֶת־הַיָּם :
3. סֵפֶר הָעֶבֶד לִיצְחָק אֶת־כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה :
4. חֲזָקוּ יָדַיִם רַפּוֹת וּבְרָפִים כּוֹשְׁלוֹת אֲמָצוּ¹ :
5. בְּטָרֶם הָרִים יִלְדוּ¹ מַעוֹלָם עַד עוֹלָם אִמָּה אֵל :
6. הַמְכִּיבֵד יְהוָה הוּא גַם רִדָּף צָדִק :
7. זָכֹר אֶת־יּוֹם הַשַּׁבָּת לְקָדַשׁ אֶת־יּוֹם הַזֶּה אֲשֶׁר
קָדַשׁ הוּא יְהוָה :
8. הַשָּׂמַיִם מְסַפְּרִים כְּבוֹד־אֵל :

¹ Pause form.

LESSON XVIII.

THE VERB (CONTINUED): HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place **the Hithpael** here, as it **precisely follows the Piel in form, only with the prefix הִתְ** *hith-*, *pathach* being under the first radical throughout. The second radical has *tsere* or *pathach* (like

piel, § 204 *Obs.*). Thus, *piel* inf. פָּקַד, *hithpael* הִתְפַּקֵּד. The participle has the preformative מְ. After prefixes (imperfect and participle) the ה of this הִתְ is absorbed and the prefix takes its vowel.

Obs. 1.—When the first radical is a sibilant (ס, צ, ש, שׁ), the ה in the prefix הִתְ changes places with it. Thus from שָׁמַר *he kept*, we have not הִתְשָׁמַר but הִשְׁתָּמַר. When the first radical is צ, the transposed ה becomes ט, e.g. from צָדַק *he was just*, comes הִצְטָדַק *he justified*.

When the first radical is a dental (ד, ט, נ), the ה is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

Obs. 2.—In a few passages a passive of *hithpael* is found of the form *hothpaal* (הִתְפַּקֵּד). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of hithpael is generally reflexive and intensive;** as to *do to* or *for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208.

Paradigm of Hithpael.

INFINITIVE.

Constr. הִתְפַּקֵּד to visit oneself.

PARTICIPLE.

מְתַפַּקֵּד sing. visiting oneself.

(pl. m. מְתַפַּקְדִים).

PERFECT.

Sing. 3 m.	הִתְפַּקֵּד	Plur. 3 c.	הִתְפַּקְדוּ
„ f.	הִתְפַּקְדָּה	„ 2 m.	הִתְפַּקְדֶּתֶם
„ 2 m.	הִתְפַּקְדֶּתֶם	„ f.	הִתְפַּקְדֶּנָּה
„ f.	הִתְפַּקְדֶּתֶם	„ 1 c.	הִתְפַּקְדָּנִי
„ 1 c.	הִתְפַּקְדָּנִי		

IMPERFECT.

Sing. 3 m.	יִתְפַּקֵּד	Plur. 3 m.	יִתְפַּקְדוּ
„ f.	תִּתְפַּקֵּד	„ f.	תִּתְפַּקְדְּנָה
„ 2 m.	תִּתְפַּקְדוּ	„ 2 m.	תִּתְפַּקְדוּ
„ f.	תִּתְפַּקְרִי	„ f.	תִּתְפַּקְרְנָה
„ 1 c.	אֶתְפַּקֵּד	„ 1 c.	נִתְפַּקֵּד

IMPERATIVE.

Sing. 2 m.	הִתְפַּקֵּד	Plur. 2 m.	הִתְפַּקְדוּ
„ f.	הִתְפַּקְרִי	„ f.	הִתְפַּקְדְּנָה

209. **Hiphil** in general causative of **Qal**. When *qal* is intransitive, *hiphil* is transitive; when *qal* is transitive, *hiphil* takes a direct and an indirect object ('two accusatives'). Thus *qal*, *he was holy*; *hiphil*, *he made holy, sanctified*; *qal*, *he put on*; *hiphil*, *he caused (him) to put on, or clothed (him) with (garments)*; *qal*, *he came*; *hiphil*, *he brought*. **Hophal** is passive of *hiphil*.

210. The characteristic of **Hiphil** is the prefix ה (with short *chireq* in the perfect and *pathach* in the other forms), and long *chireq* under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal** also has the prefix ה with *qamets-chatuph* or *qibbutz* (especially before *daghesh forte*), and *pathach* under the second radical. The participle has the preformative ב.

After any prefix (imperfect and participle) the ה is absorbed and the prefix takes its vowel.

211. Paradigm of Hiphil and Hophal.

INFINITIVE.

*Hiphil.**Hophal.*

Abs. הִפְקִיד to cause to visit.

הִפְקִיד to be caused to visit.

Constr. הִפְקִיד to cause to visit. { With prefix
prepp.
as before. } הִפְקִיד to be caused to visit.

PARTICIPLE.

*Hiphil.**Hophal.*

מִפְקִיד causing to visit (m.)

מִפְקָד caused to visit (m.)

PERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 3 m.	הִפְקִיד	הִפְקַד	Plur. 3 c.	הִפְקִידוּ	הִפְקְדוּ
„ f.	הִפְקִידָה	הִפְקְדָה	„ 2 m.	הִפְקִידְתֶּם	הִפְקְדְתֶּם
„ 2 m.	הִפְקִידְתֶּם	הִפְקְדְתֶּם	„ f.	הִפְקִידְתִּי	הִפְקְדְתִּי
„ f.	הִפְקִידְתִּי	הִפְקְדְתִּי	„ 1 c.	הִפְקִידְנוּ	הִפְקְדְנוּ
„ 1 c.	הִפְקִידְתִּי	הִפְקְדְתִּי			

IMPERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 3 m.	יִפְקִיד	יִפְקַד	Plur. 3 m.	יִפְקִידוּ	יִפְקְדוּ
„ f.	תִּפְקִיד	תִּפְקַד	„ f.	תִּפְקִידְנָה	תִּפְקְדְנָה
„ 2 m.	תִּפְקִידְתֶּם	תִּפְקְדְתֶּם	„ 2 m.	תִּפְקִידְתִּי	תִּפְקְדְתִּי
„ f.	תִּפְקִידְתִּי	תִּפְקְדְתִּי	„ f.	תִּפְקִידְנָה	תִּפְקְדְנָה
„ 1 c.	אִפְקִיד	אִפְקַד	„ 1 c.	נִפְקִיד	נִפְקַד

IMPERATIVE.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 2 m.	הִפְקַד	None.	Plur. 2 m.	הִפְקִידוּ	None.
„ f.	הִפְקִידִי		„ f.	הִפְקִידְנָה	

Exercise xix.

אָנַר has gathered.

דָּשָׁא has become green, verdant.

דָּשָׁא the tender grass.

יָסַר has instructed, chastised (mostly piel).

כַּאֲשֶׁר like as, as.

כָּלַם (hiph.) has shamed.

מטר (only in hiph.) has rained.

מָלַךְ has become king.

ענן (hithp.) has rejoiced, delighted.

פאר (piel) has glorified;
(hithp.) has shown
himself glorious.

צוה (piel) has commanded.

קרב has drawn near; (hiph.)
has brought.

רב multitude, abundance.

רָחֵם the womb.

שָׁכַל (generally hiph.) has
attended to, considered,
been prudent.

נָחַת (hiphil) has destroyed,
spoiled.

שָׁלַךְ (hiphil) has cast away.

1. מְלִכִּי שֶׁבָּא וּסְבָא¹ אֲשֶׁכֶּר יִקְרִיבוּ: 2. וְהָאֲנָשִׁים
טוֹבִים לָנוּ מְאֹד וְלֹא הִכְלַמְנוּ: 3. וַיֹּאמֶר לִי עֲבָדִי-
אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּךְ אֶחְפָּאֵר: 4. הִתְקַדְּשׁוּ אָמַר
יְהוָה כִּי יֵאל קְדוֹשׁ אֲנִכִּי: 5. שְׁמִרְתִּי אֶת-הַתּוֹרָה
וְאַשְׁתִּמֵּר² מֵעֵוֹן: 6. מָלַךְ חָכֵם מִשְׁבִּית³ מְלַחְמוֹת:
7. אָמַר אַבְרָהָם אֶל-יְהוָה הַתְּשֻׁחִית⁴ בְּתַמְשָׁה⁵ אֶת-כָּל-
הָעִיר: 8. הִתְהַלֵּךְ אֶת-יְהוָה⁶ בְּאֲשֶׁר צִוָּה אֶת-מֹשֶׁה
לְהִתְהַלֵּךְ לִפְנֵי⁷: 9. עָלֶיךָ יְהוָה הִשְׁלַכְתִּי⁸ מֵרַחֵם:
10. אֲגִיד בַּקִּיץ אִישׁ מִשְׁכִּיל: 11. יֵשׁ עֵת לִשְׁמֹר וְעֵת
לְהִשְׁלִיד: 12. יִסֵּר יִסֵּר יְהוָה אֶת-הַצַּדִּיק וְלִמּוֹת לֹא
נָתַן אֹתוֹ: 13. הִמְלִיךְ אֲנֹשׁ בְּכָל אֲשֶׁר תַּחַת הַשָּׁמַיִם:
14. הִמְשִׁיר אֱלֹהִים עַל-הָאָדָמָה וְהִנֵּה הִדְשִׁיָּאָה הָאָדָמָה
דָּשָׂא וָעֵץ: 15. תִּתְעַנֵּג⁹ נֶפֶשׁ הַצַּדִּיק¹⁰ עַל רַב שְׁלוֹם:

¹ 'Sheba and Seba.'

² 'and I hid myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the consecutive of the imperf., § 223.

³ The participle here, as elsewhere very frequently, expresses the present tense, § 193. ⁴ ה interrogative.

⁵ 'for the sake of the five.' ⁶ 'with Jehovah.' ⁷ 'before Him.'

⁸ 'upon Thee, Jehovah, I was cast,' i.e. 'confided to Thee.'

⁹ For the pathach, see §§ 204 *Obs.*, 206.

¹⁰ Genitive.

LESSON XIX.

RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197-211 present the complete scheme of the **Strong Verb**, i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard**, and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphil*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix *וְ*.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its affirmatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. *וְ*, 2nd pers. *תְּ*, 1st pers. (sing.) *אֲ*, (plur.) *נִ*. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations**, with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. Table of 3 pers. Sing. in all Conjugations.

PERFECT.

Conjugation.	Form.	Distinguishing Marks.
Qal	לָמַד	. unmistakeable.
Niphal . . .	נִלְמַד	. prefix נִ.
Piel	לִמַּד	. daghesh 2nd rad.
Pual	לְמַד	. daghesh 2nd rad. and characteristic vowel ם.
Hiphil . . .	הִלְמִיד	. prefix הִ and inserted ם.
Hophal . . .	הִלְמַד	. prefix הִ (hō).
Hithpael . .	הִתְלַמַּד	. prefix הִתְ and daghesh 2nd rad.

IMPERFECT.

Qal	יִלְמֹד	. <i>chireq</i> with preformative; ō (generally) in ultima.
Niphal . . .	יִלְמֹד	. <i>chireq</i> with preformative; daghesh 1st rad. (§ 201).
Piel	יִלְמִד	. <i>sheva</i> with preformative; daghesh 2nd rad.
Pual	יִלְמֹד	. <i>sheva</i> with preformative; daghesh 2nd rad. and characteristic vowel ם.
Hiphil . . .	יִלְמִיד	. <i>pathach</i> with preformative; inserted ם.
Hophal . . .	יִלְמֶד	. <i>qomets</i> with preformative.
Hithpael . .	יִתְלַמֵּד	. prefix יִתְ; daghesh 2nd rad.

Obs.—The marks given apply to all persons in both numbers, except that (1) the ō of imperf. qal falls away before a tone suffix; (2) the ם of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

Exercise xx.

1. Analyse and translate the following forms.

Obs.—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

דִּרְשׁוּ	יִדְלַק	מִתְקַדֵּשׁ	דִּבְרָתִי	יִשְׁפֹּל*
הִזְכִּיר	יִבְקֶשׁוּ	נִסְגָּר	נִשְׁפָּר*	יִשְׁכַּב
זִכְרָנוּ	בִּבְגָד	סִגְרָנוּ	יִשְׁפֹּל	אִבְדָּה
זָכֹור	לִבְגָד	מִסְתַּתֵּר	הַשְׁפֵּטְנָה	הַשְׁמָרִי
זִכֵּר	בִּקְשׁ	יִמְלֹטוּ	הַלְבִּישְׁנָה	שָׁמַר*
זָכַר*	אִבְקֶשׁ	נִלְמַד	הַקִּדְשָׁתִי	הַזְכָּרָנָה*
נִשְׁלַף	הַשְׁתַּמֵּר*	נִפְלָה	מִלְמַד	פָּקֹד
תִּשְׁכַּב*	יִכְבֹּד	יִקְטֹן	נִמְלֹט	שָׁמַר
תִּשְׁמְרֵנָה*	סָגַר	אִקְבֵּר	שָׁכְבִי	נִמְלֹט

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

רדפנו*	הפשט*	המשלנה*	שמרנו*	יצדקו*
ירדף*	הפשיט*	נמשלת*	סמכנה*	אצדק
רדפו*	פשטי*	השמרתם*	אסמך*	נצדקו
רדפת*	נפשט*	משתמר	מסמך*	צדקו*
רדף*	משלנה*	שמור*	גסמך*	
התפשטו*	המשלתם*	נשמרת*	סמכתי*	

LESSON XX.

USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

Infin. Abs., rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

Infin. Constr., used as freely as the infin. in English and much in the same way; generally with prefixes לְ, אֶ, מִ, equivalent to the Latin gerund in its several cases.

Participle, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

Imperative, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by אַל־ with Imperf., a negative *wish* or *entreaty* by אַל־ with Imperf.

219. To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of הֵזֶה, as from אֶסְפֹּר I will tell, (piel) אֶסְפֹּרֶה let me tell. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented affirmatives, ו and י־. Thus, as from יִפְקֹר (sing.) we have יִפְקֹרֶה (plur.), so from אֶפְקֹר we have the cohortative אֶפְקֹרֶה.

Obs.—A similar form is found in the Imperative with *intensive* force; פֹּקֵד פֹּקֵדְךָ (for פֹּקֵדְךָ; for the *slight* vowel *ö*, see § 70) *pray visit!*

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after אַל־, to express negative entreaty. This form is termed the **Jussive**

Imperfect, as indicating *command*, and is not found in the strong verb except in hiphil. Thus, שׁוֹמֵר *he will sanctify*; שׁוֹמֵר *let him sanctify*. From the abbreviation this form is called the **Imperfect apocopate**.

Obs.—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with נ as third radical.

220. The uses of the Perfect and Imperfect cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time*; each may, in fact, be used to describe actions *past*, *present*, and *future*¹.

221. The Perfect denotes completed action:—

- (1) **In past time:** (a) *Pluperfect*, ‘I had visited’ (a doubtful use); (b) *Aorist*, ‘I visited.’
- (2) **In present time**, i.e. past action viewed as continued in its effect to the present: (c) *Perfect*, ‘I have visited;’ (d) *Present*, (i) as expressing a general truth, ‘I visit,’ i.e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially יָדַעְתִּי ‘I know’ (compare Lat. *novi*, Gk. *oída*).
- (3) **In future time**, i.e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (e) *Future*, ‘I shall visit,’ a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (f) *Future Perfect*, ‘I shall have visited.’

222. The Imperfect denotes incomplete action, and by a natural extension **repeated action**:—

- (1) **In past time:** (a) *Past Imperfect*, ‘I was visiting²;’ (b) ‘I used to visit’ (*frequentative*).
- (2) **In present time:** (c) *Present*, ‘I am visiting;’ (d) ‘I visit’ (as a general truth, cf. § 221 (2) d).

¹ For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

² The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.

- (3) **In future time:** the common usage, incompleteness belonging especially to futurity; (e) *Future*, 'I shall visit.' Other uses are (f) *Potential*, 'I may or can visit,' and (g) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

The Participle when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*,' אֲנִי בֹטֵחַ (participle), with Ps. xcv. 10, 'Forty years long *was I grieved* with this generation,' אֲנִי אֶמְרָא (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The first verb in the series which marks the starting point of the narration is a Perfect, the succeeding verbs are Imperfects with the prefix ו and.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

Obs.—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

<i>English.</i>	<i>Hebrew.</i>
God <i>created</i> the heavens . . .	God <i>created</i> the heavens . . .
and the earth <i>was</i> without form . . .	and the earth <i>will be</i> without form . . .
and God <i>said</i> , Let there be . . .	and God <i>will say</i> , Let there be . . .
and there <i>was</i> light . . .	and there <i>will be</i> light . . .
and God <i>divided</i> . . .	and God <i>will divide</i> . . .
and God <i>saw</i> . . .	and God <i>will see</i> . . .

Obs.—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye¹.'

The imperfects in all such series are therefore to be rendered as past.

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ׀, whenever the imperfect is to be thus understood of past time.

Obs.—For the ordinary rules of pointing for ׀, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e. g. יָקַטֵּל *he will kill*; וַיָּקַטֵּל (ordinary copula) *and he will kill*; וַיִּקַּטֵּל (Vav Conversive) *and he killed*. Before the guttural א (1st pers. sing.) the ׀ Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as וַאֲנִיִּקַּטֵּל *and I killed*.

Before ׀ (3rd pers.) or ׀ (1st pers. plur.) with sheva the daghesh may be omitted (§ 38 b).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

(a) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.

(b) **If the Imperfect has a short form (§ 219 b) it is to this that the ׀ is prefixed. But the shortened imperfect with ׀ Consecutive has no Jussive force.**

Obs.—Many verbal forms with ׀ Consecutive illustrate both (a) and (b), e. g. Imperf. וַיָּשָׁב, Imperf. Apoc. שָׁבָה, Imperf. with ׀, וַיָּשָׁבָה; Imperf. וַיָּחַד, Imperf. Apoc. וַיִּחַד, Imperf. with ׀, וַיִּחַדָּה. (For the shortened vowel, see § 48. 3.)

¹ *Hebrew Tenses*, p. 86.

228. **A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive.** English: 'he will come and *visit* me.' Hebrew: 'he will come and *has visited* me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וּפָקַדְתִּי and *I visited* (Vav Conjunctive), וּפָקַדְתִּי and *I will visit* (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect.

Obs. 1.—A second of two *imperatives* may be expressed by the perfect with ו; come and *visit* me = come and *thou hast visited* me.

Obs. 2.—There are thus three distinct uses of ו:

1. ו **Conjunctive** (ו, ׀ before labials or sh^{va}, ׀ (sometimes) before the tone-syllable).
2. ו **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ו **Consecutive of Imperfect** (ו, ׀ before ׀).

Exercise xxi.

בְּהֵמָה quadruped, a large beast, cattle.	עַמִּים peoples (plur. of עַם).
בְּכֹרֶת birth-right.	עֲשָׂרָה ten.
דִּבֶּר has spoken (piel).	צָדֵק has been just (אֶל- to- wards).
הֵיָה (f.) an animal, living thing.	קָנִין a possession; goods.
כִּיּוֹם this day; now.	שָׂבַע has been satisfied (acc.).
מָכַר has sold.	שָׁבַע (niph'al) has sworn.
מִרְמָה fraud.	שְׁלִישִׁי third.
	שָׁם there.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה: 2. אָמַר 1.

יַעֲקֹב אֶל-עֲשׂוֹ מְכַרָּה¹ כִּיּוֹם אֶת-הַבְּלָרָה לִי : 3. וַיֹּאמֶר
 עֲשׂוֹ הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת² וְלָמָּה לִי בְכָרָה : 4. וַיֹּאמֶר
 יַעֲקֹב הַשְׁבְּעָה-לִּי³ כִּיּוֹם וְעֲשׂוֹ נִשְׁבַּע וַיִּמְכֹּר אֶת-הַבְּלָרָה
 לְיַעֲקֹב : 5. כִּיּוֹם הַשְׁלִישִׁי אָמַר אֱלֹהִים תִּדְּשָׂא הָאָרֶץ
 דָּשָׂא וְעָץ : 6. אֲזַמְרָה לֵאלֹהִים בְּעַמִּים : 7. יִהְיֶה
 אֱלֹהִים גְּדֹלָת מֶאֶד וְהַגְדִּילָת גַּם אֶת כָּל-הַמְּלָאכָה
 בַּשָּׁמַיִם וּבָאָרֶץ : 8. מְלָאכָה הָאָרֶץ קִנְיָנָהּ הָאֲנָשִׁים
 וְהַבְּהֵמוֹת וְכָל-הַחַיּוֹת יִשְׁבָּעוּן⁴ טוֹב : 9. נַחֲלִים בֵּין
 הַהָרִים יִהְלֹכוּן⁴ : 10. וַיִּמָּטֶר אֱלֹהִים עַל הָאֲדָמָה
 וַתִּדְּשָׂא הָאֲדָמָה דָּשָׂא וְעָץ : 11. יִכָּרֵת יִהְיֶה אֶת-
 הָרָשָׁע אֲשֶׁר מְלֹא מִרְמָה וְחָמָס : 12. הַכְּסִילִים מָתִי
 תִּשְׁבִּילוּן⁴ : 13. נַהֲלֵלָה⁵ יִהְיֶה דוֹר וְדוֹר :

¹ Rare cognate form for מְכַרָּה, § 219 (a) *Obs.* ² 'To death' (properly, 'to die'). ³ Daghest forte conjunct., § 37. 3. ⁴ 3 pers. pl. with added ן (see § 235). ⁵ Cohortative impf.

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176–178). These are called separable pronouns:—

1. Sing.	אֲנִי, אֲנֹכִי	I . . .	Plur.	אֲנַחְנוּ	we.
2. „	אַתָּה	thou (m.)	„	אַתֶּם	ye (m.)
	אַתְּ	thou (f.)	„	אַתֶּן	ye (f.)
3. „	הוא	he . .	„	הֵם, הֵמָּה	they (m.)
	היא	she . .	„	הֵן, הֵמָּה	they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's*=*ich glaube es*.)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

Obs.—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. **They all take the tone.** In the second person suffixes the change of ך into ך is the return to an older form.

a. With vowel endings.

<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ך me.	נו us.
2. ך thee (m.)	כם you (m.)
ך thee (f.)	כן you (f.)
3. ך (or ך) him	ם them (m.)
ך her	ן them (f.)

b. **With consonant endings.** In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sheva before ך, כם, and כן. The suffixes then are generally:—

a. With the perfect.		β. With the imperfect and imperative.	
<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>	<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ך	נו	1. ך	נו
2. (m.) ך	כם	2. (m.) ך	כם
(f.) ך or ך	כן	(f.) ך	כן
3. (m.) ך or ך	ם or ך	3. (m.) ך	ם
(f.) ך	ן	(f.) ך (ך)	ן

Obs.—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. The personal endings are thus changed before the suffixes:—

a. הַ— into תַ— or תְ—.

b. תַ— remains, except before נִי—: e.g. פָּקַדְתִּי, and in the form פָּקַדְתָּ *thou didst visit him*.

c. תַ— becomes תִי, because the original form was אָתִי instead of אַתִּי.

d. תָם—, תָן—, become תו, because originally אָתָם was pronounced אָתוּם.

e. Instead of תִּפְקְדָה stands the masculine form תִּפְקְדוּ: similarly with תִּפְקְדָה and the like.

233. The verbal forms themselves **change their vowels** before suffixes according to the rules given in §§ 141, 148–157. In general **the Law of Verbal Inflection is followed**, but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	me.	thee.
he visited	פָּקַד	(2) changeable <i>qamets</i> in <i>penult</i> .	פָּקַדְנִי	² פָּקַדְתָּ
he will visit	יִפְקֹד	(3) changeable <i>cholem</i> in <i>ultima</i> .	יִפְקֹדְנִי	³ יִפְקֹדְתָּ
to visit	פָּקַד	(3) changeable <i>cholem</i> in <i>ultima</i> .	¹ פָּקַדְנִי	⁴ פָּקַדְתָּ
visiting	פָּקַד	(3) changeable <i>tsere</i> in <i>ultima</i> .	פָּקַדְנִי	⁵ פָּקַדְתָּ

Explanatory notes.—¹ For פָּקַדְנִי; the two vocal shevas cannot stand (§ 70) and the *slight vowel* substituted for the first sheva is in this case ֹ, because the vowel lost was ֹ. ² Notice the *methegh* with *qamets*, and compare the form (י) (§ 55 note). ³ For פָּקַדְתָּ, where the first sheva is silent, the second and third vocal, *slight* ֹ; compare ¹. ⁴ For פָּקַדְתָּ, *slight* ֹ; compare ³ and ¹. ⁵ For פָּקַדְתָּ, *slight* ֹ.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

פָּקֵד *visiting, visitor*; פָּקְדִי *one visiting me*; פָּקְדִי *my visitor*.

Infinitive—

פָּקֵד *to visit, visiting*; פָּקְדִי *to visit me*; פָּקְדִי *my visiting*.

Obs.—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

Exercise xxii.

אָבָה has been willing.

אֶחָד one.

בָּחַן has proved (imperf. A).

דָּקַר has thrust through.

חֶרֶב (f.) a sword.

יָדָע has known, § 221 (2).

יָסַד has founded.

יָרָא has feared.

כָּפֹר hoar-frost.

נְעָרִים youth.

נָשָׂא has borne, carried.

שָׁכַב has lain down (imperf. A).

סָמַךְ he has strengthened.

שָׁלַח has drawn out, drawn
(a sword).

A full Paradigm of a Verb with Suffixes is given at the end of the book.

1. אָמַר שְׂאוּל¹ לְנִשְׂא כִלְיוֹ² שְׁלֹחַ אֶת־הַחֶרֶב וּדְקַרְנִי
 בָּהּ³ פֶּן־יָבֹאוּ⁴ חֲפִלְשֵׁתַיִם¹ הָאֵלֶּה וּדְקַרְנִי⁵ וְלֹא אָבָה
 נִשְׂא כִלְיוֹ כִּי יָרָא מָאֵד: 2. כָּפֹר שָׁמַיִם⁶ מִי יִלְדוּ:
 3. אָתָּה יְהוָה יִדְעַתְנִי וּבִחַנְתָּנִי: 4. הַשָּׁמַיִם אָתָּה יְהוָה
 יִסְדָּתָם: 5. סָמוּךְ הַצִּדִּיק כִּי הִצְדָּקָה הִיא סִמְכָתָהּ:
 6. בְּשָׁלוֹם אֲשַׁכֵּב כִּי יְהוָה יִשְׁמְרֵנִי: 7. יְהוָה לְמִדְתִּי אֶת־
 תּוֹרַתְךָ מִנְּעֻרַיִם: 8. הֲלֹא⁷ אֵל אֶחָד בְּרָאֵנוּ: 9. אֲשֶׁרִי⁸
 מִשְׁכִּיל אֶל־דָּל בְּיוֹם רַע יִמְלִטָהּ יְהוָה: 10. לְמִדְתִּי
 יְהוָה וְאֶל־מִדָּה⁹ כָּל־הַכְּתוּב בַּתּוֹרָה: 11. אָמַר יְהוָה
 לַצִּדִּיק אָנִי בַּחֲרִיתִּיךָ וְאָנִי תִמְכִּיתִּיךָ:

¹ Proper name. ² 'To his armour-bearer.' ³ 'With it.' ⁴ 'Lest they come.' ⁵ 'And thrust me through: ' ⁶ consecutive of the perfect, see § 228.

⁷ Nominative absolute. 'As for the hoar-frost of heaven.' ⁸ 'Is it not?' ⁹ *h* interrog., p. 79, foot-note. ¹⁰ 'Blessednesses of,' i.e. blessed is. ¹¹ § 219a.

LESSON XXII.

SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes נִיְ or נִיְ

„ 2nd	„	„	נִיְ or נִיְ (pause)
„ 3rd	„	„	נִיְ masc. נִיְ fem.
„ 1st plur.	„	„	נִיְ

Obs.—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final ך (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur.

Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

WORDS FOR ANALYSIS AND TRANSLATION.

שְׁמַרְתָּ	וְשָׁפַטְנוּ*	יִשְׁלַמְךָ	שָׁפַטְךָ	מָכַרְהָ
שָׁפַטְךָ	יִשְׁפָּטֶם	אֶהְבֵּנִי	הִמְלִכְתִּנִּי	וַיִּלָּחֶם
שָׁפַטְנוּ	שָׁפַטְהוּ	תַּחֲלִלְךָ	מָכַרְהָ	דִּבֶּר*
סָפַרְתִּי	אֶפְקִידְנִי	יַעֲטֹרֶנָּה	יַפְלֹטְנוּ*	וַיִּשְׁפֹּם
תִּשְׁלַמְךָ	יִשְׁמְרְךָ	תִּכְבֹּדְנִי*	גִּמְלָתִיהוּ	יִלְדֶּתְךָ
סָפַרְתִּי*	שְׁמַרְתָּנִי	נִשְׁכַּחְתִּנִּי	גִּמְלָתוֹנִי*	שָׁפַטְנִי*

FOR ANALYSIS, POINTING, AND TRANSLATION.

יִכְרַתְכֶם	יַפְזֹרְכֶם	יִסְתִּירְנִי	בִקְשָׁתִּיהָ*	אֲשַׁבִּיתֶם
קִבְרוֹהוּ*	יִצְתָּהּ*	לִסְרוֹנִי*	אֲכַבֹּדְךָ	לְמַדְתִּנִּי

*המליכֹהוּ אִסְמַנֵּם יִפְקְדֶנָּה הַסְתַּרְתִּנִּי תִכְבֹּד
 *תִּשְׁמְרֶנָּה *יִחְסְרֵנוּ אֲשֶׁבִיתְךָ *יִלְדֶתְךָ *יִלְדֶתְנוּ
 *זִכְרֹתֵנוּ *יֹסְדִי *יִגְדְּלֵנוּ הִזְכַּרְתִּנִּי

Exercise xxiv.

אוי woe ! alas !	סיפָּה hurricane, whirlwind.
נִמַּל has shown (with acc. of thing and person).	עָלָה a leaf.
חוֹמָה a wall.	עַל־כֵּן therefore.
יְמִין f., right side; right hand.	פָּקַד has visited.
יֹסֵר (piel) has admonished.	צָרָה distress, trouble.
כֵּן so, thus.	שִׁיר a song.
לָכַד has caught; taken.	שָׁפַל impf. A, has been made low; been humbled.
מְזֻמָּה prudence.	תְּבוּנָה insight.
נָצַר has watched; has guarded.	תּוֹרָה thanks; a hymn.

I. יִהְיֶה מָה-אֶנּוּשׁ כִּי תִזְכְּרֵנוּ: 2. מָה-אֶנּוּשׁ כִּי
 תִּמְשִׁילֶהוּ בְּכָל-הַבְּהֵמָה: 3. אָמַר שְׂאוּל אֶל-דָּוִד צָדִיק
 אַתָּה מִמֶּנִּי¹ כִּי אַתָּה גִּמְלָתִי הַטּוֹבָה וְאֲנִי גִּמְלָתְךָ
 הָרָעָה: 4. אֲשֶׁרִי הָאִישׁ אֲשֶׁר תִּיִּסְרֶנּוּ יִהְיֶה:
 5. אֶחָלָלָה² יִהְיֶה בְּשִׁיר אֲגִדְּלֵנוּ בְּתוֹרָה: 6. הִנֵּה
 אֲנַחֲנוּ נִרְדָּפִים³ מִלִּטְנוּ אֱלֹהִים הַשֹּׁפֵט בְּצָדָקָה: 7. מָה-
 לָכֶם⁴ כִּי גִּמְלָתֵנוּ הָרָעָה וְאֲנִי גִּמְלָתֵכֶם הַטּוֹבָה:
 8. מְזֻמָּה תִּשְׁמֹר עָלֶיךָ⁵ תְּבוּנָה תִּנְצֹרְכָה: 9. יַעֲקֹב
 בְּחִרְתִּיהוּ וּתְמַכְתִּיהוּ בַּיָּמִין אָמַר יִהְיֶה: 10. הָרָשָׁע
 כַּעֲלָה אֲשֶׁר גָּבַתְנוּ הַסּוֹפָה: 11. מָה אֲנִי כִי תִפְקְדֵנִי
 וּתְגַדְּלֵנִי: 12. יִהְיֶה שְׁמִרְכֶם מִכָּל-רָע וּמִלִּטְכֶם מִכָּל-צָרָה
 עַל-כֵּן כִּבְדוּהוּ כָל-זֶרַע יַעֲקֹב וְהִלְלוּהוּ כָל-זֶרַע יִשְׂרָאֵל:

13. אֲנִי תֹשֵׁב הַחֹמָה וְיִלְכְּדוּ אֶת־הָעִיר וְיִשְׂרְפוּהָ בָאֵשׁ:

14. אִוִּי לַחֲטָאִים בְּיוֹם אֲשֶׁר⁶ פָּקְדְתִּים אָמַר יְהוָה:

¹ מ comparative, § 173, 'more than I.' ² Cohort. impf. ³ Participle niph'al. ⁴ 'What to you?' (i. e. why is it that ye . . .) ⁵ 'Over thee.'

⁶ 'In the day when.'

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פָּקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is ך; or the second and third radicals are alike. These are called **Weak Verbs**.

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with ך as first radical is known as a Pē Nūn verb, more briefly written פ'נ; a verb with middle radical ך is Ayin Vāv or ע'ו, and so on.

238. **The following are the various classes of weak verbs:—**

(A) Verbs with a Guttural

- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

(B) Contracted Verbs

- (4) ך for first radical—Verbs פ'נ;
- (5) middle and final radical alike—Verbs ע'ע.

(C) Verbs with a Quiescent (semi-vowel)

- (6) א for first radical—Verbs א"ב;
- (7) י for first radical—Verbs י"ב;
- (8) ו or י for middle radical—Verbs ו"ע, י"ע;
- (9) מ for final radical—Verbs מ"ל;
- (10) ה for final radical—Verbs ה"ל.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

Obs.—Verbs א"ב for the most part fall under the ב guttural verbs: a few have special modifications, which place them in a separate class. As to verbs מ"ל and ה"ל the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs ו"ב contract like verbs י"ב.

239. **Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. **Verbs ב Guttural**, as עמד *stand*¹.

1. **Forms which in the strong verb point the first radical with simple she'va (silent or vocal) have instead the compound she'va (§ 65 b).**

a. **Without preformative**, e. g. 2 pl. m. Perf. Qal עמדתם (פקדתם), Inf. Const. Qal עמד (פקד).

Obs.—The vowel of the compound she'va is generally *pathach*. But א prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אמר *say*, Inf. Const. Qal אמר (אמר), 2 pl. m. Perf. Qal אמרתם.

b. **With preformative**, which then has the vowel of the compound she'va, e. g. 3 s. m. Impf. Qal יעמד (יפקד), 3 s. m. Perf. Niph. נעמד (נפקד), 3 s. m. Perf. Hoph. העמד (הפקד).

Obs.—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 c). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

¹ For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is *ḥ*, the Impf. Qal has $\frac{\text{v}}{\text{v}}$, e. g. $\text{קִיַּחַ, הִסְחִיַּח}$.

c. When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e.g. Impf. Qal 3 s. m. יַעֲמֹד, 3 pl. (יַעֲמֹדוּ), becomes יַעֲמֹדוּ according to § 70.

Similarly 3 pl. Perf. Niph. נִעְמְדוּ, Hoph. הִעְמְדוּ.

d. **Sometimes** instead of the forms under *b* and *c* **the guttural has simple sheva silent**. This is especially frequent in verbs with ה as first radical. Thus from חשב *think*, we have 3 s. m. Impf. Qal יִחְשַׁב for יִחְשֹׁב, 3 s. m. Perf. Niph. נִחְשַׁב, 3 pl. Perf. Niph. נִחְשְׁבוּ for נִחְשֹׁבוּ and נִחְשְׁבוּ. This is called the **hard combination**. In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as יִחְדַּל *he will cease* (see above, *b. Obs.*).

2. **Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation (§ 65 a).** Hence in the Niphal, Inf. Const. הִפְקַד (הִפְקֹד), 3 s. m. Impf. יִפְקֹד (יִפְקֹד). This applies also to verbs with פ as first radical.

Obs.—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

241. Verbs γ Guttural, as לַעֲשׂוֹת *do*.

I. Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva (§ 65 b).

- (a) This compound sheva is without exception Chateph Pathach, e. g. 3 s. f. Perf. Qal פָּעֲלָהּ (פָּקְדָהּ).
- (b) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva (פָּקֵד for פָּקְדִי, § 70), it is replaced by *pathach* (§ 65 c). Hence the forms פִּעֲלֵי, פִּעֲלֵי, and 2 pl. f. פִּעֲלֵהֶן (for פִּעֲלֵהֶן, cf. § 240. 1 c).

2. **Forms which in the strong verb double the**

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

- (a) With middle radical מ the vowel is generally lengthened, and always with ר, e. g. 3 s. m. Perf. Piel פָּאֵר *he has beautified*, בָּרַךְ (or בִּרַךְ) *he has blessed* (פָּקַד).
 (b) With middle radical ה, ח, or ע the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte**, e. g. 3 s. m. Perf. Piel פָּעַל *he has done*, שָׁחַת *he has destroyed*, 2 s. m. Imperat. Piel מְהֵר *hasten* (פָּקַד).

3. The general preference of the gutturals for A sounds may affect the vowel following the guttural. Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs ע guttural, like some strong verbs, are **Impf. A** (§ 198 b). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e. g. 3 s. m. Imperf. Qal יִפְעֵל (יִפְקֹד), 3 s. m. Perf. Piel נָחַם *he has consoled* (פָּקַד).

242. **Verbs ל Guttural**, as שָׁלַח *send*. The peculiarities of these verbs arise from the preference of the guttural for A sounds. Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

- (a) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels '—, י, and ו, which are unchangeable (§ 138 c), e. g. 3 s. m. Hiph. יִשְׁלִיחַ (יִפְקִיד), Inf. Abs. Qal שְׁלֹחַ (שָׁקִיד), Part. Pass. Qal שָׁלִיחַ (שָׁקִיד). *Cholem* (without ו) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see b), e. g. שָׁלַח (שָׁקַד). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (b), e. g. Part. Act. Qal שֹׁלֵחַ (שָׁקַד), Part. Piel מְשַׁלֵּחַ (מְשַׁקֵּד), Inf. Abs. Hiph. הִשְׁלַח (הִשְׁקִיד).
- (b) **The vowel is itself changed into pathach**. This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs ל guttural, like verbs y guttural, are **Impf. A**, e. g. 3 s. m. Imp. Qal יִשְׁלַח (יִפְקֹד), 3 s. m. Imperat. Qal שְׁלַח (פִּקֹּד). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. יִשְׁלַח (יִפְקֹד), 3 s. m. Perf. Piel שְׁלַח (פִּקֹּד). But when the word is in Pause (§ 88) the *tsere* reappears, e. g. יִשְׁלַח.

- (c) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of שְׁלַחַת, we find נִשְׁלַחַת, שְׁלַחַת, נִשְׁלַחַת. The retained daghesh is anomalous (§ 36. ii. b).

TABULAR SUMMARY.

		Strong Verb.	פ gutt.	ע gutt.	ל gutt.
Qal	Inf. Const.	פִּקֹּד	עֲמֹד	פִּעֵל	שְׁלַח
	Perf. 3 pl.	פִּקְדוּ	עֲמָדוּ	פִּעְלוּ	שְׁלָחוּ
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד ¹	יַפְעֵל	יִשְׁלַח
Niph.	Perf. 3 s.	נִפְקַד	נַעֲמַד	נַפְעַל	נִשְׁלַח
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד	יַפְעֵל	יִשְׁלַח
Piel	Perf. 3 s.	פִּקֵּד	עֲמַד	פִּעֵל ²	שְׁלַח
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד	יַפְעֵל	יִשְׁלַח
Hithp.	Perf. 3 s.	הִפְקִיד	הִעֲמִיד	הִפְעִיל	הִשְׁלִיחַ
	Impf. 3 s.	יִפְקִיד	יַעֲמִיד	יַפְעִיל	יִשְׁלִיחַ

¹ Also יִחַשֵׁב, יִחַשֵׁב, יִחַשֵׁב (§ 240, 1 b, d). ² Also פִּרֵּךְ (§ 241, 2 a).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 c.

Exercise xxv.

Ambiguous words are marked by an asterisk.

VERBS AND NOUNS FOR ANALYSIS AND TRANSLATION.

וַיַּעֲזֹבֵנִי	וַיִּשָּׁבַע	*נָעַדְר	*תַּעֲרֹץ	שָׁמַע
נִשְׁבַּע	נִשְׁבָּעַ	יִבְרָךְ	אָהַבַת	עֲבָדֶיכֶם
הַשְׁבִּיעַ	*הִשְׁמַע	וַיִּשָּׁבַע	יִשְׁמִיעַ	שָׁמַע
שָׁמַע	אָמְרוֹת	חֲכָמִי	*תִּשְׁמָעֵנִי	יִשְׁמַע
יַחֲזֹקוּ	זָעַקְתָּ	חֲרָבָה	נֶאֱחָזוּ	פָּתוּחַ
עֲלָמוֹת	שָׁמוֹעַ	הָאֲכִילָהוּ	תוֹעֲבוֹתֵיהֶם	שֶׁנֶּאֱדָר
שִׁמְעַת	בִּחְשָׁה	בִּקַּעַ	לִחְמִי	*תִּשְׁבַּעְנָה
גָּאֻלְכֶם	בְּהִמּוֹת	יִגְוְעוּ	יִרְעַת	הָעֲמָדוֹ
הַשְּׁלַחַת	שָׁכוֹחַ :			

FOR ANALYSIS, POINTING, AND TRANSLATION.

*וַיִּבְטַח ¹	*שָׁלַחְתִּיו	תוֹעֲבַת	כֹּהֲנִיו	*גֹּאֲלֶכֶם
לִקְחַת	הַשְׁתַּמְעַנָּה	*וַתִּצְמַח ¹	*אָהָבִי	*יִמְאָסְךָ
*נִבְחָרָה	*נַעֲמַד	*יִבְרָךְ	אֶתְפָּאֵר	אֲבָדָם
*עֲלָמוֹת	עֲבָדָיו	*תַּעֲזֹבֵנוּ	הָאֲמִנְתָּם	תֹּאמֶן
*הָאֲמִין	מִצְמִיחַ	לְהַרֵּג	*נִחְלָץ	*אָהָבָה
*תִּשְׁכַּחְנָה	*לִשְׁמַע :			

¹ With and without daghesh.

NOTE—From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.

Exercise xxvi.

ON VERBS פ GUTTURAL.

1. אָמַר יִהְיֶה לִיהוֹשֻׁעַ¹ עֲבַר אֶת-הַיַּרְדֵּן¹ הַזֶּה חֹזֵק
וְאֶמֶץ² לְשֹׁמֵר² אֶת-כָּל-הַתּוֹרָה אֲזוּ אֲנִכִּי לֹא אֶעֱזֹבָךְ³ :

2. זָכַר אֱלֹהִים אֶת־נַח¹ וַיַּעֲבֹר רוּחַ עַל־הָאָרֶץ: 3. וַתִּסְכְּרוּ
מַעֲיִנוֹת תְּהוֹם וַיִּחַסְרוּ הַמָּיִם: 4. עָבַר אָבִימֶלֶךְ¹
וְכָל־הָעָם וַיֵּאָרְבוּ עַל־שָׁכֶם¹: 5. מֶלֶךְ בַּצֹּדֶקָה יַעֲמִיד
אָרֶץ: 6. צִרְיָפָה אִמְרַתָּה יְהוָה וַעֲבָדָה אֶהְבָּה: 7. אֶהֱב
יִזְן לֹא יַעֲשִׂיר: 8. חֲזָקוּ וַיֵּאֱמָץ לְבַבְכֶּם: 9. קָבַל מוֹסֵר
לְמַעַן תַּחֲפֹס בְּאַחֲרִיתָהּ³: 10. אָמְרוּ מַלְאֲכֵי מִשְׁחָה¹
אֶל־מֶלֶךְ אָדָם¹ לֵאמֹר⁴ נַעֲבְרָה־נָא בָאָרֶץ־הַזֶּה: 11. לֹא נַעֲבֹר
בְּשָׂדֶה וּבְכֶרֶם עַד־אֲשֶׁר⁵ נַעֲבֹר גְּבוּלָהּ: 12. יוֹשֵׁעַת לַהֲרֹג²
וַעֲתָ לְרַפָּא עַתָּה לְאַהֲבָה² וַעֲתָ לְשֹׁנָא²: 13. הָאֱמִינִן אֲבָרְהָם
בִּיהוָה וַיִּחְשְׁבֶהָ לוֹ צִדְקָה: 14. אָמַר מַלְאָךְ אֱלֹהִים
אֶל־הַגֵּר¹ הַחַזְוִיקִי אֶת־יִידָהּ בְּנֶעֱר: 15. הִנֵּה־אֵיל אַחֵר
נִאֲחָז בַּסֶּבֶד בְּקֶרְנָיו: 16. אָמְרוּ אַנְשֵׁי⁶ יִבְשׁ¹ אֶל־נַחֲשׁ¹
הָעַמֻּנִי¹ בָּרַת־לָנוּ בְּרִית וַנַּעֲבֹדָהּ: 17. אֲבִנָּר¹ לָקַח אֶת־
אִישׁ־בִּשְׁת¹ בֶּן־שָׁאוּל¹ וַיַּעֲבֹרְהוּ מַחֲנֵים⁸:

¹ Proper name.² § 70.³ § 88.⁴ § 246 c.⁵ 'until that.'⁶ § 162.⁷ §§ 48. 3, 69.⁸ 'to Mahanaim.'

Exercise xxvii.

ON VERBS ע AND ל GUTTURAL.

1. יְהוֹשֻׁעַ¹ מָלָא רוּחַ חֲכָמָה וְהוּא מִשְׁרַת מִשְׁחָה¹:
2. וַיֵּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ¹ אִם תַּחֲזֹק וּתֵאֱמָץ אִז תִּצְלִיחַ
אֶת־דֶּרֶכֶיךָ וְאֲנִי לֹא אֶעֱזָבָךְ: 3. כִּי אֲשֶׁר שָׁמַע בְּקוֹלִי
לֹא עֲזָבְהוּ וְלֹא יַעֲזֹבְהוּ יְהוָה: 4. אָמַר אֱלֹהִים אֶל־קֹנָן¹
דְּמִי אַחִידָה² צִעֲקִים אֵלַי³ אֶל־הַשָּׁמַיִם מִן־הָאָרֶמָּה:

5. בָּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ. 6. שְׁלַח יְהוָה
 אֶת־הָאָדָם מִן־עֵדֶן¹ לַעֲבֹד אֶת־הָאֲדָמָה וַיִּגְרָשֵׁהוּ מִשָּׂם:
 7. הִיתָפֹאֵר הַגִּרְזֹן עַל־הַחֵצֵב בּוֹ: 8. אֵל תַּעֲשִׂירֵנִי יְהוָה
 פֶּן־אֲגִדִּיל בְּלִבִּי וְכַחֲשֵׁתִי וְאָמַרְתִּי מִי יְהוָה: 9. בֵּן
 אֲהֵב מוֹסֵר יִשְׁמַח־אָב: 10. יְהוָה מַצְמִיחַ הָצִיר לְבַהֲמָה
 וַיִּזֶן לִבִּב־אָנוּשׁ יִשְׁמַח: 11. בְּמִשְׁלַח רָשָׁע וְאֵנָּה הָעֵם:
 12. זֶרַע עֹלָה וְקֶצֶר־אֶן⁴: 13. לִי תִכְרַע כָּל־בָּרֶךְ תִּשְׁבַּע
 כָּל־לָשׁוֹן אָמַר יְהוָה: 14. הוּא מַצְדִּיק רָשָׁע וּמְרַשִּׁיעַ
 צַדִּיק: 15. חֲלָצֵנִי יְהוָה וּגְאֹלֵנִי: 16. יְהוָה יִסְעֶדְךָ:
 בְּעֵנִי זָכַרְתִּי אֶת־יְהוָה וְאֶת־נַחֲם⁵: 17. נַעֲמֹן הָיָה מִצָּרַע:
 18. בָּרַכְנִי נַפְשִׁי אֶת־יְהוָה הַלְלוּ־יָהּ: 19. נָטַע יְהוָה
 אֱלֹהִים בֶּן בַּעֲדָן מִקֶּדֶם וַיִּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נִחְמָד
 לְמִרְאָה וְטוֹב לְמֵאֱכָל: 20. אָמַר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ:
 21. אָמְרָה שָׂרָה¹ צַחֵק עֲשֵׂה לִי אֱלֹהִים כָּל־הַשְּׁמַע וְצַחֵק
 לִי: 22. נִשְׁבַּע הָעֶבֶד לְאַבְרָהָם עַל־הַדָּבָר: 23. אָמְרוּ
 פְּלִשְׁתִּים¹ אֶל־יִצְחָק¹ לֹא נִגְעַנִּיךָ וְנִשְׁלַחְךָ בְּשָׁלוֹם:

¹ Proper name. ² § 162. ³ § 182. ⁴ Pause form of אֶן. ⁵ Hithp. נָחַם.

LESSON XXIV.

WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs** פִּי', as נִגַּשׁ approach (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(a) **Where the נ would naturally be pointed with sh'va silent**—forming a closed syllable with a preformative—

it is assimilated to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e.g. 3 s. m. Impf. Qal שׁוֹׁ for שׁוֹׁׁ (dagh. *lene*); 3 s. m. Perf. Niph. שָׁׁ for שָׁׁׁ (dagh. *lene*). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συναμβάνω.)

(b) **Where the ך would naturally be pointed with sheva vocal**—viz. in the Inf. Const. and Imperat. Qal—it **often falls away**, e.g. 2 s. m. Imperat. Qal שֵׁ for שֵׁׁ (פָּקֵד). **The Inf. has the fem. ending ת־** (ת־ in verbs ל guttural); thus, Inf. Const. Qal שֵׁׁׁ (segholate *i*, § 151), שֵׁׁׁ (from נָגַע).

(c) **Where the ך would naturally have a full vowel it remains**, and the verb does not differ from the strong verb, e.g. 3 s. m. Impf. Niph. and Piel שׁוֹׁׁ, שׁוֹׁׁׁ (יִפְקֵד, יִפְקֹד).

(d) Verbs of this class which are also ץ guttural usually keep their ך.

(e) **The verb נתן, give, assimilates its final ך also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 pl. m. Perf. Qal נָתַתִּי, נָתַתָּ (for נָתַתִּיׁ, נָתַתָּׁ, dagh. *lene*); Inf. Const. Qal תֵּת (for תֵּתִי (b)). The Qal Impf. has *tsere*, e.g. 3 s. m. יִתֵּן.

(f) One verb with initial ל is treated like a פ' verb, viz. לָקַח *take*. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (a) and (b), e.g. 3 s. m. Impf. Qal יִלַּח, 2 m. s. Imperat. Qal חַל, Inf. Const. Qal חַלֵּחַ, 3 s. m. Impf. Hoph. יִלָּח (for *qibbuts*, see § 210).

245. Verbs ץ'ץ, as סָבַב *surround*.

(a) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte.** The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.

Thus in Perf. Qal the *stem* is סָבַ for סָבַב, and in Inf. Const. Qal סָבֵב for סָבַב.

Hence the forms Perf. Qal 3 s. m. סָב, 3 s. f. סָבָה, 3 pl. סָבוּ. See also under (b).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סֹבֵב, 3 s. m. Perf. Piel סִבֵּב.

(b) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (a) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. יִסְבֵּב would become יִסָּב, and נִסְבֵּב, נִסָּב. To avoid this we have 3 s. m. Impf. Qal יִסָּב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסָּבֵ), 3 s. m. Perf. Niph. נִסָּב, 3 s. Perf. Hoph. הוֹסָב (for הִסָּב (hǝ)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(c) **Before affirmatives which begin with a consonant** (see Table, § 194) **a vowel is inserted**, viz. *i* in the Perfects, *y* in the Imperfects. The preceding radical is of course doubled by dagh. forte (a), e. g. 1 s. Perf. Qal סָבוּתִי, 3 pl. f. Impf. Qal תִּסְבִּינָה (תִּסְבִּינָה); for shortening of *cholem* to *qibbutz*, cf. §§ 48. 3, 210).

(d) **The place of the accent often differs from that in the strong verb.** Before the affirmatives יִסָּב, הוֹסָב, י the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סָבוּ (פִּסְבִּי), 2 s. f. Imperat. Qal סָבִי (פִּסְבִּי). The inserted vowels *i*, *y* (c) take the accent, except before תָּם, תָּן, which are always accented.

(e) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms סִבֵּב, סִבֵּב, הִתְסִבֵּב are replaced by סוֹבֵב, סוֹבֵב, הִתְסוֹבֵב.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ"נ	ע"ע
Qal	Inf. Const.	פָּקֵד	גָּשַׁת	סָב
	Perf. 1 s.	פָּקַדְתִּי	נִגַּשְׁתִּי	סִבּוֹתִי
	Impf. 3 s.	יִפְקֹד	יִגַּשׁ	יִסֵּב, יִסֵּב
Niph.	Perf. 3 s.	נִפְקַד	נִגַּשׁ	נִסֵּב
	Impf. 3 s.	יִפְקֹד	יִנְגַּשׁ	יִסֵּב
Piel	Perf. 3 s.	פָּקַד	נִגַּשׁ	סִיבַּב ¹
	Impf. 3 s.	יִפְקֹד	יִנְגַּשׁ	יִסִּיבַב ¹
Hiph.	Perf. 3 s.	הִפְקִיד	הִגִּישׁ	הִסֵּב
	Impf. 3 s.	יִפְקִיד	יִגִּישׁ	יִסֵּב

¹ § 245 e.

Exercise xxviii.

ON VERBS פ"ן.

1. עָרְכוּ פְּלִשְׁתִּים¹ לְקָרְאֵת² יִשְׂרָאֵל¹ וַתִּטֵּשׁ הַמֶּלֶךְ חָמָה וַיִּנְגַּף יִשְׂרָאֵל¹ ; 2. אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתְּ עִמָּדִי³ הִיא נְתַנָּה-לִּי מִן הָעֵץ ; 3. וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ הַשִּׂיִּאֲנִי ; 4. כָּל-חַיַּת הָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וְכָל-דְּגֵי הַיָּם בִּידְכֶם⁴ נִתְּנוּ ; 5. אָמַר יְהוָה הַתְּהִלָּךְ בָּאָרֶץ לְאַרְכָּה וּלְרַחֲבָה כִּי לָךְ אֶתִּנְנָה וַיִּפֹּל אַבְרָם¹ עַל-פָּנָיו ; 6. שָׁמַרְנִי יְהוָה וְרוּחַ קְדֹשְׁךָ אֶל-תִּקַּח מִמֶּנִּי ; 7. לֹא תִנָּאֶף ; 8. יַעֲקֹב¹ הִלָּךְ חֲרָנָה⁵ לְקַחַת לּוֹ מִשָּׁם אִשָּׁה ; 9. אֱלֹהִים

צִדְקָתָהּ לְמִלְךָ תֵּן : 10. עַל לְבוּשׁוֹ יְפִילוּ גִזְרֵל : 11. יְהוּה
 תִּנְה-⁶ לָנוּ יִשְׁעָה : 12. אֲנִי אֶצְרָה וְאֶתְנֶה לְאוֹר גּוֹיִם נָא
 יְהוּה : 13. כַּאֲשֶׁר⁷ תִּתֵּן יִנְתֵּן לָךְ : 14. אֲמַר יִצְחָק¹
 אֶל-יַעֲקֹב¹ גִּשְׁה-נָא וַיֵּשֶׁב וַיִּשְׁק לּוֹ : 15. מִסִּיעַ אַבְנִים
 יַעֲצֵב בָּהֶן : 16. אִם יִחַבְאוּ בְשָׂאוֹל מִשֵּׁם יָדֵי תִקְחֶם :
 17. אֲמַר קֵין¹ אֶל-יְהוּה גְדוֹל עֲוֹנִי מִנְּשׂוּא⁸ : 18. שָׂאת
 פָּנַי רָשָׁע לֹא טוֹב : 19. שָׂאֵל דָּוִד¹ בִּיהוּה לֵאמֹר הֲאֶרְדֶּה⁹
 אַחֲרֵי הַגְּדוֹד הַזֶּה הַאֲשִׁיגְנִי¹⁰ וַיֹּאמֶר לוֹ רֵדָה כִּי הִשָּׁג
 תִּשְׁיֹג : 20. וַיִּגְדֵּל לְמִלְךָ בִּרְךָ יְהוּה אֶת-עַבְדְּךָ אָדָם¹ :

¹ Proper name. ² Inf. Const. קָנָא *meet*. ³ 'with me.' ⁴ 'your hand,' יָד. ⁵ Proper name with ה locative, 'to Haran.' ⁶ 219 a. Obs. ⁷ 'according as.' ⁸ § 173. ⁹ interrog. ¹⁰ § 235.

Exercise xxix.

ON VERBS ע'ע.

1. הִחֵל הָאָדָם לָרֵב עַל-פָּנֵי הָאֲדָמָה : 2. אֲמַר יְהוּה
 אֶל-אַבְרָם¹ אֲבָרְכָה וְאֶגְדֹּלָה שְׁמִי וְאֲבָרְכָה מְבַרְכֶיךָ²
 וּמִקְלָלֶיךָ אָאֵר : 3. גַּל עַל יְהוּה דִּרְכָה : 4. אֲמַרְהָ שָׂרָה¹
 לְאַבְרָהָם¹ גֵּרֶשׁ אֶת-הָאִמָּה הַזֹּאת וְאֶת-בְּנֹתָה : 5. וַיִּרַע
 הַדִּבֶּר מְאֹד בְּעֵינָיו³ אֲבָרְהָם¹ : 6. מִכְּבָדִי אֲכַבֵּד וּמִקְלָלִי
 יִקְלוּ⁴ נָא יְהוּה : 7. כָּל-שִׁמְעַת אֶת-הַדְּבָר תַּעֲלִינָה אוֹזְנוֹי :
 8. הִחֲכֵמָה תַּעֲזוּ לְחֻכָּם : 9. הַשׁוֹדֵד יוֹשֵׁד כַּאֲשֶׁר אִתָּה
 שְׁלוֹת גּוֹיִם כֵּן יִשְׁלוּךָ אֲמַר יְהוּה : 10. עִם נָבֵר יְהוּה
 יִתְבָּרֵר⁵ : 11. הַבִּשְׁטָם בִּיהוּה חָסֵד יְסוּבְבֵנִי : 12. מִי
 בָּרָא תְהוֹם וַיְסֹף בְּדִלְתִים יָם : 13. צִדִּיק מִמִּי יִחַת :

14. וַתֵּצֵר לְדָוִד¹ מֵאֵד בִּי אֶמְרוּ הָעַם לְסִקְלוֹ: 15. שְׂאוּל¹
 וַיהוֹנָתָן¹ מִנְּשָׁרִים קָלוּ: 16. אֲשֶׁרִי אָדָם יֹשֵׁב בְּסִתָּר
 עָלִיוֹן בְּאַבְרָתוֹ יִסֹּךְ לוֹ: 17. בְּאֵמֹר⁶ יְהוֹשֻׁעַ¹ שָׁמַשׁ דָּם
 וַיֵּדֶם הַשָּׁמֶשׁ:

¹ Proper name.² Piel part. pl.: note the *chateph*, rare with ר.³ עֵין⁴ Impf. A.⁵ Pause Hithp., see § 204 *Obs.*⁶ § 273, note 2.

LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS פ"נ AND פ"ו.

246. Verbs פ"נ, as אָכַל *eat*.

- (a) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the נ quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere*; with retracted accent (§§ 88, 227 a), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal יֹאכַל (not יֹאכֵל).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH ו CONSEC.
אָכַל <i>eat</i>	יֹאכַל	יֹאכֵל	יֹאכֵל
אָמַר <i>say</i>	יֹאמַר	יֹאמֵר	יֹאמֵר
אָבַד <i>perish</i>	יֹאבַד	יֹאבֵד	
אָבָה <i>be willing</i>	יֹאבָה	(see verbs ל"ה)	
אָפָה <i>bake</i>	יֹאפָה		

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. אָחַז *seize*, Impf. יֹאחֵז and יֹאחֲזִי.

- (b) **The preformative נ of the 1 s. Impf. blends with the radical מ** to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אֶמַל (not אֶמַלֵּל).
- (c) The Infin. Const. of אָמַר with preposition לְ, לְאָמַר (§ 65 c), constantly used in the sense of *saying*, contracts into לֵאמֹר.

247. Verbs פ'פ'.

These fall into three distinct classes:—

1. Verbs originally פ'פ', as יָשַׁב *sit*.

- (a) In by far the majority of the verbs פ'פ' the י, which now appears as their first radical, seems to have replaced an original ו. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the ו remains (but see b. 1), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ו reappears.** Moreover this ו, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

	3 S. M. PERF.	3 S. M. IMPF.
Niph.	נִישַׁב (נִפְקַד)	יִנְשַׁב (יִפְקַד)
Hiph.	הִנְשַׁב (הִפְקִיד)	יִנְשַׁב (יִפְקִיד)
Hoph.	הֻנְשַׁב (הֻפְקַד)	יֻנְשַׁב (יֻפְקַד)

- (b) **The Imperf. Qal (with Inf. and Imperat.) varies between two distinct formations.**

- (1) **Some verbs entirely drop the ו (ו):** then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. יִשַׁב, הִשַׁב; with ו consec. יִנְשַׁב. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. יָדַע *know*, 3 s. m. Impf. יִדַּע. The Imperat. has שַׁב, דַּע (for יִשַׁב, יִדַּע); Inf. Const. is strengthened with the fem. ending תִּ- (תִּ- with a guttural, cf. § 244 b), e. g. שַׁבְתִּי, דַּעְתִּי.

(2) **Some verbs retain the ' (ו):** then in the Impf. the ' *quiesces* with the usual initial *chireq*, the final vowel being *pathach*, e. g. יִרַשׁ *inherit*, 3 s. m. and f. Impf. יִירַשׁ, תִּירַשׁ. Occasionally the *chireq* is written defectively (§ 18), e. g. יִבֶּשׁ *will be dry*. In Inf. and Imperat. the ' remains a consonant, e. g. 2 s. m. Imperat. יִרַשׁ.

(c) Piel and Pual are regular; Hithp. sometimes has ו (consonantal) for '.

2. **Verbs properly פ''**, as יֵטֵב *be good*. These verbs form their Impf. Qal after the manner of ו b. (2), e. g. 3 s. m. Impf. Qal יֵטֵב or יִטֵּב. Their one point of difference from the verbs originally פ' is that **in Hiphil the ' remains** and quiesces in *tsere*, e. g. 3 s. m. Perf. Hiph. הֵיטִיב, Part. Hiph. מְיֻטֵּב (cf. 1. a; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יֵטֵב *be good*, יֵלֵל *howl*, יָמֵן *be on the right hand*, יָמַר *exchange*, יָנַק *suck*. A few other verbs with Impf. Qal like יֵטֵב may also be referred to this class.

3. **Verbs פ'' contracted**, as יִצֹק *pour*. A few verbs, especially those with צ as middle radical, drop the ' after a prefix, and compensate by a following daghesh forte exactly like a verb פ'' (§ 244 a), e. g. 3 s. m. Impf. Qal יִצֹק. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs פ'', originally פ'. Thus the Hoph. has 3 s. m. Impf. יִצֹק (cf. 1. a) and Part. מְצֹק.

Note—A good deal of confusion exists in the verbs פ'', the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ"א	פ"ו	פ"י	פ"י con- tracted.
Qal	Inf. Const.	פָּקַד		יָרַשׁ, שָׁבַת		
	Impf. 3 s.	יִפְקֹד	יֹאכֵל	יִירַשׁ, יֹשֵׁב יִרַשׁ	יִיטֵב יִטֵּב	יִצַּק
Niph.	Perf. 3 s.	נִפְקַד		נוֹשֵׁב		נִצַּק
	Impf. 3 s.	יִפְקֹד		יִנְשֵׁב		
Hiph.	Perf. 3 s.	הִפְקִיד		הוֹשִׁיב	הִיטִיב	הִצִּיק
Hoph.	Impf. 3 s.	יִפְקֹד		יִנְשֵׁב		יִצַּק

Forms not given are normal.

Exercise xxx.

ON VERBS פ"א פ"ו.

1. צוה יהוה אלהים על-האדם לאמר מפל עץ הגן
אכל¹ תאכל: 2. ומעץ הדעת טוב ורע לא תאכל ממנו
כי ביום אכלה² ממנו מות³ תמות³: 3. ותקח האשה
מפרי העץ ההוא ותאכל ותתן גם-לאישה עמה ויאכל:
4. עבדו את-יהודה פן תאבדו: 5. מי יאמר טהרתי
מחטאה: 6. יאבדו אנשי לשון⁴: 7. כה אמר הנביא
לנצר⁵ משרשי ישי⁶ יהיה⁷ צדק אזור מתניו: 8. אמר
דוד⁶ המגיד⁸ לי לאמר הנה-מת שאול⁶ והוא היה
כמבשר בעיניו ואחזה⁹ בו ואהרגהו: 9. מאנני מרמה¹⁰
תועבת יהוה: 10. עד שקרים יאבד:

¹ § 193. ² For the more regular אכלה (§ 233). ³ מות die. See § 249 b, c.⁴ 'Men of tongue,' i. e. slanderers. ⁵ ל, 'with respect to.' ⁶ Proper name.⁷ § 254. ⁸ Nom. Abs., 'when one told me.' ⁹ Strengthened Impf.with י consec., cf. § 219. ¹⁰ § 172.

Exercise xxxi.

ON VERBS פ"ו.

1. הלא אם תיטיב שאַת ואם לא תיטיב לפתח.
 חטאת רבץ פה אמר יהוה אל-קין¹: 2. הנה יהוה נצב
 על-יעקב¹ ויאמר אנכי עמך² ושמתיה בכל אשר תלך³
 והשבתיה אל-האדמה הזאת: 3. וייקץ יעקב¹ משנתו
 ויאמר אכן יש יהוה במקום הזה ואנכי לא ידעתי:
 4. עלה לוט¹ מצוער¹ וישב בקר כי ירא⁴ לשבת בצוער
 וישב במערה: 5. לך יהוה הוחלתי: 6. יהוה מוציא
 כאור צדקה: 7. לקח אלהים את-האדם וינחחו בגן-
 עדן לעבדה ולשמרה: 8. את אשר⁵ יאהב יהוה יוכיח:
 9. למדו להיטיב: 10. בצדק נושע המלך: 11. אצק
 רוחי על-אהבי נאם יהוה: 12. אלהינו לא יעף ולא
 ייגע: 13. עשה יהוה פלא למען⁶ דעת כל-עמי הארץ
 את-שם יהוה: 14. הושיעני יהוה ואושעה: 15. אמר
 אבימלך¹ אל-אברהם¹ בשוב בעיניך שב: 16. לא אירא
 כי יהוה יסמכני: 17. בשלום יחדו אשכבה ואישן כי
 אתה יהוה לבטח⁷ תושיבני: 18. יש עת ללדת ועת
 למוות: 19. אברם בן-חמש שנים ושבעים שנה בצאתו⁸
 מחרן¹: 20. כי אמר יהוה אל-אברהם לך-לך⁹ מארצה
 ומבית¹⁰ אביך¹⁰: 21. ברך¹¹ אברהם וירש זרעה את
 שער איביו: 22. לקחו פלשתים¹ שתי¹² פרות
 ויאסרום¹³ בעגלה וישרנה הפרות בדרך על-דרך בית-

שָׁמַשׁ¹: 23. כֹּה אָמַר יְהוָה אֱלֹהֵי־יִרְמְיָהוּ² הַנְּבִיא בְּמָרָם
אֶצְרָךְ יִדְעָתִיךָ: 24. אַתָּה יְהוָה תּוֹדִיעַנִי דָרְךְ חַיִּים:

¹ Proper name. ² § 181. ³ See הָלַךְ. ⁴ Middle E. ⁵ Accus.
'him whom,' ⁶ 'so that.' ⁷ 'in confidence.' ⁸ Inf. Const. יִצָּן.
⁹ *lit.* 'go for thyself,' 'get thee.' ¹⁰ § 162. ¹¹ § 193. ¹² 'two.' ¹³ § 231 a.

LESSON XXVI.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS י'ע' AND י'ע'.

248. The verbs י'ע' and י'ע', like the various classes of verbs י'פ', have become a good deal confused. Verbs י'ע' are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs י'ע' is of great rarity (§ 250 a).

Obs.—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the י or י is lost in the Perf. Qal (3 s. m. קָם for קָם; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb קָקַר (3 pers. perf.) and yet of the verbs קָם and בָּיַן (inf. const.).

249. **Verbs י'ע', as קָם arise. The chief peculiarity of inflection is that the ל always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs י'ע': comparison should be made throughout (cf. § 245).

(a) **The ל disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *qamets* in 3 s. m. and f. Perf. Qal קָם, קָמָה, and in 3 pl. קָמוּ. A few verbs belong to the class Middle E (§ 198 a), e. g. מָת *he has died*.

- (b) **The ׀ quiesces** in Imperf. Qal (in *shureq* ׀), in Inf. Qal (in *cholem* ׀), throughout Niphal (in *cholem* ׀) and Hiphil (in *chireq*, becoming therefore '—).
- (c) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 b. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יָקִים, יִקְרֶה, יִקְרֶה, 3 s. m. Perf. Niph. and Hiph. יָקִים, יִקְרֶה.
- (d) **Before the consonantal affirmatives** (cf. § 245 c) of **Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted**, viz. ׀ in the Perfects, יָקִים in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נִקְיֹמֹתִי, נִקְיֹמֹתֶיךָ; 3 pl. f. Impf. Qal תִּקְיֹמֶינָה.
- (e) **The accent follows the laws of the verbs י'ע'ע** (cf. § 245 d). Hence the 3 s. f. Perf. Qal שָׁמְרָה, *she arose*, is distinguished from Fem. Part. Qal שֹׁמְרָה *arising*.
- (f) **The intensive forms resemble those of the verbs י'ע'ע**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קִיָּם, קִיָּם, קִיָּם. Occasionally forms occur with doubled stems, called Pilpel and Pulpal, e. g. בִּילֵּב *sustain*, 3 s. m. Perf. Intensive בִּלְבַּל, passive 3 pl. בִּלְבְּלוּ (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshed י, e. g. קָיָם (as well as קִיָּם). Only one verb has Piel with dagheshed ׀, viz. עָיִר *he surrounded*.
- (g) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ׀ consec.** A reference to § 227 will explain the following examples.

	IMPF.	JUSSIVE IMPF.	IMPF. WITH ׀ CONSEC.
Qal 3 s. m.	יָקִים	יִקְרֶה	יִקְרֶה
Hiph. 3 s. m.	יָקִים	יִקְרֶה	יִקְרֶה

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. יָקִים, יָקִים.

250. **Verbs י'ע'ע**, as דִּין *judge*. It has been noted above (§ 248) that these verbs differ little from verbs י'ע'ע. The differ-

ence is simply in the presence of י־ in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(a) Three forms occur with י in Perf. Qal, viz. רִיבוּתִי *I have contended*, בִּינֹתִי *I have understood*, רִינִי *they have caught*.

(b) The following generally have י־ in Imperf. and Imperat. Qal: the Infs. Qal vary between י־ and ו:—בִּין *understand*, בָּיַח *break forth*, בָּיַל *exult*, דִּין *judge*, לִין *lodge*, רִיב *contend*, שִׁית *meditate*, שָׁם *put*, שִׂישׁ *rejoice*, שִׁיר *sing*, שִׁית *place*.

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs ע״ו, e. g. cf. יָרִין and יָקִים. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in י־ as shortened Hiph., initial ה being dropped, and thus dispense with verbs ע״ו as a distinct class.

251. In some verbs a middle ו or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ה, e. g. הָיָה *he was*; also in the verbs נָוֶע *expire*, הָוִיר *be white*, צָוַח *shout*, אָיִב *be hostile*. These verbs of course show none of the peculiarities of the quiescent verbs ע״ו and ע״י, e. g. 3 s. m. Imperf. Qal יִהְיֶה *he will be* (ל״ה), יָנֹע *he will expire* (ל guttural), etc.

TABULAR SUMMARY.

		Strong Verb.	ע״ו	ע״י
Qal	Perf. 3 s.	פָּקַד	קָם	(בִּין)
	1 s.	פָּקַדְתִּי	קָמַתִּי	בִּינֹתִי
	Inf. Const.	פָּקֹד	קֹם	בִּין
	Impf. 3 s.	יִפְקֹד	יָקִים	יָבִין
Niph.	Impf. 3 s.	יִפְקַד	יָקִים	
Hiph.	Impf. 3 s.	יִפְקִיד	יָקִים	
Hoph.	Impf. 3 s.	יִפְקַד	יֹקֵם	
Piel	Perf. 3 s.	פָּקַד	קִוְּמָם	
Qal	Impf. with ו consec.	וַיִּפְקֹד	וַיָּקֵם	
Hiph.	” ” ”	וַיִּפְקִיד	וַיָּקֵם	

Exercise xxxii.

ON VERBS ו'ע AND ו'ע.

- I. לא יָמוּשׁ סֵפֶר הַתּוֹרָה מִפִּיָּהּ¹: 2. שׁוּבוּ-נָא מִדְרָכֵיכֶם הָרָעִים: 3. שִׁבַּע² יִפֹּל צִדִּיק וְקָם: 4. לֹא-מִצָּאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ וַתָּשָׁב אֶל-נֶחֱל וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא³ אֶתָּה אֵלָיו⁴ אֶל-הַתְּבָהּ: 5. וַיַּחֲל עוֹד שִׁבְעַת⁵ יָמִים אַחֲרָיִם וַתָּבֵא אֵלָיו הַיּוֹנָה וַהֲנִה עַל-הַצִּיֹּת טָרֶף בִּפְיָהּ¹: 6. בָּלֵב גְּבוֹן תְּנוּחַ חֲכָמָה: 7. אִישׁ אֲשֶׁר יִקְלָל אֶת-הָאֱלֹהִים מוֹת יוּמָת⁶: 8. אֶתָּה יִהְיֶה כּוֹנֵנָת הָאָרֶץ וַתַּעֲמֹד: 9. גִּטֵּעַ יִהְיֶה אֱלֹהִים גֵּן בַּעֲדֹן וַיִּשֶׁם שֵׁם אֶת-הָאָדָם אֲשֶׁר יֵצֵר⁶: 10. אָמַר אֱלֹהִים אֶל-הַנְּחָשׁ אֵיבָהּ אֲשִׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זֶרַעֲךָ וּבֵין זֶרַעָהּ הוּא יִשׁוּפֶךָ רֹאשׁ⁷ וְאַתָּה תִּשׁוּפֶנּוּ עַקֵּב⁷: 11. דֶּרֶךְ שֹׁקֵר הִסֵּר מִמֶּנִּי יִהְיֶה בָּךְ יִהְיֶה בְּמִחוּ⁸ צִדִּיקִים וְלֹא בּוֹשׁוּ⁸: 12. הַהָרִים יִמּוּשׁוּ וַהֲגִבְעוֹת תִּמּוּטִינָה וַחֲסָדֵי לֹא יִמּוּשׁ וּבְרִיתִי לֹא תִמּוּשׁ נֶאֱסִי-יִהְיֶה: 13. אָמַר קֵן אֶל-יִהוָה מַה-גָּדוֹל עֲוֹנִי וְהִיִּיתִי⁹ נָע וְנָד בָּאָרֶץ: 14. וַיַּחֲל נֶחֱ¹⁰ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרֶם⁶: 15. אָמַר שְׁמוּאֵל¹⁰ אֶל-הָעָם אֲנִי זָקֵנְתִי⁸ וְשִׁבְתִּי: 16. בָּאָה¹¹ הָאִשָּׁה אֶל-שָׂאוּל¹⁰ וַתֹּאמֶר אֵלָיו אֲשִׁימָה¹² לְפָנֶיךָ⁴ לֶחֶם וְאֹכֶל: 17. יְהוֹשֻׁעַ¹⁰ וְכָלֵב¹⁰ מִן הַתָּרִים¹³ אֶת-הָאָרֶץ אָמְרוּ אֶל-הָעָם אַךְ עַל-יִהְיֶה אֶל-תִּלְוָנוּ: 18. לֵב אָדָם יַחֲשֹׁב דֶּרֶכּוֹ וַיִּהְיֶה יָכִין

צִעְדוּ : 19. הִלְכּוּ כָּל-הַלַּיְלָה יוֹאֵב¹⁰ וְאֲנָשָׁיו וַיֵּאָר
 לָהֶם בְּחִבְרוֹן : 20. כֹּה אָמַר יְהוֹנָתָן¹⁰ אֲרוּ עֵינֵי :

¹ פָּה. ² 'seven' (times). ³ Hiph. apoc. בּוֹא. ⁴ § 182. ⁵ 'seven.'
⁶ § 88. ⁷ Double accus. ⁸ § 221. 2 d. ⁹ § 254. ¹⁰ Proper name.
¹¹ § 249 e. ¹² § 219. ¹³ 'some of;' cf. Gk. partitive gen. ¹⁴ Part. חוֹר.

LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS ל' AND ל'.

252. **Verbs ל'**, as מָצָא *find*. The letter מ is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since מ can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(a) **Without affirmatives**, i. e. when מ remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *gamets*, e. g. 3 s. m. Perf. Qal מָצָא (מָצַר), Niph. נִמְצָא (נִמְצַר), Piel מִצָּא (מִצַּר), Hiph. הִמְצִיא (הִמְצִיר) ; 3 s. m. Imperf. Qal יִמְצָא (יִשְׁלַח), Niph. יִנְמָצָא (יִנְמָצַר), Inf. Const. Qal מִצָּא (מִצַּר), etc.

(b) **With affirmatives.**

- (1) Before the **vowel** affirmatives (הִ, ו, י) there is no difference from the strong verb.
- (2) Before the **consonantal** affirmatives ת, נ, (not נה), the מ always quiesces in a preceding vowel, viz. *gamets* in Perf. Qal (except in verbs middle A, as מָלֵא *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs ל'), e. g. 1 s. Perf. Qal מִצַּאתִי, מִצָּאתִי (מִצַּרְתִּי), Niph. נִמְצַאתִי, נִמְצָאתִי.
- (3) Before נה the מ always quiesces in *seghol* (like verbs ל'), e. g. 3 pl. f. Impf. Qal תִּמְצָאנָה, 2 pl. f. Imperat. Qal מִצָּאנָה.

- (c) Sometimes the silent **מ** falls out, e. g. 1 s. Perf. Qal **מִצַּחֲתִי** (for **מִצַּחֲתִי**). Some of the verbs **ל'** have forms after the analogy of verbs **ל'**, e. g. **סִיחַ** *sin*, Part. Qal **סִיחַ** (not **סִיחַ**), **מִלֵּא** *be full*, 3 s. m. Impf. Piel **מִלֵּא**. See also above, *b.* 2, 3.
- (d) The Perf. with **ו** consec. does not throw the tone forward in verbs **ל'** (cf. § 228), e. g. **וַיִּמְצְאֵתִי** and *I will find* (**וַיִּפְקְדֵתִי**).

253. **Verbs ל'**, as **גִּלָּה** *reveal, make bare*. The **ה** simply represents a final vowel sound; the original third radical was **ו** or **י**, and in many of the forms **י** reappears.

- (a) **Where ה is final it remains**, and is thus pointed:—

in **all** Perfects **ה־**

in **all** Impfs. **ה־**

in **all** Imperats. **ה־**

in **all** Inf. Abs. **ה־**

in **all** Parts. **ה־** (except Pass. Qal **יִגְלֶה**).

All Inf. Abs. have the fem. ending **ה** and end in **וה**, e. g. Qal **יִגְלוֹת** (cf. §§ 244 *b.*, 247 *b.* 1).

- (b) **Before consonantal affirmatives the ה changes to the original י**, which quiesces in a preceding vowel, viz. **י־** in all Impfs. and Imperats., **י־** in Perf. Qal, **י־** in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between **י־** and **י־**: e. g. 3 pl. f. Impf. Qal **תִּגְלִינָה** (**תִּפְקְדִינָה**), 1 s. Perf. Qal **גִּלֵּיתִי** (**פִּקְדֵיתִי**), Pual **גִּלֵּיתִי** (**פִּקְדֵיתִי**), Hiph. **הִגְלִיתִי** and **הִפְקַדְתִּי** (**הִפְקַדְתִּי**).

- (c) **Before vowel affirmatives the ה entirely disappears**, e. g. 3 pl. Perf. Qal **יִגְלוּ** (**פִּקְדוּ**), 2 f. s. Impf. Niph. **תִּגְלִי** (**תִּפְקְדִי**). But 3 s. f. of all Perfs. ends in **וה**, e. g. Qal **יִגְלוֹתָהּ** (**פִּקְדוֹתָהּ**). A rarer form is **יִגְלָתָהּ**.

- (d) **The Jussive forms need special notice**. All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with ו consec. These arise by the dropping of the ending הַפֿ, e. g. יִגְלֶה, Jussive יִגַּל. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

Examples:—

	VERB.		IMPF.	WITH ו CONSEC.
(1)	שָׁתָה <i>drink</i>		יִשְׁתֶּה	וַיִּשְׁתֶּה
	רָאָה <i>see</i>		יִרְאֶה	וַיִּרְאֶה
(2)	גִּלָּה <i>reveal</i>	Qal	יִגְלֶה	וַיִּגְלֶה
		Hiph.	יִגְלֶה	וַיִּגְלֶה
	עָלָה <i>go up</i>	Qal & Hiph.	יַעֲלֶה	וַיַּעֲלֶה
	שָׁעָה <i>look</i>		יִשְׁעֶה	וַיִּשְׁעֶה
(3)	רָאָה <i>see</i>		יִרְאֶה	וַיִּרְאֶה 3 s. f.
(4)	שָׁבָה <i>take captive</i>		יִשְׁבֶּה	וַיִּשְׁבֶּה
	גִּלָּה <i>reveal</i>	Piel	יִגְלֶה	וַיִּגְלֶה

Note—One verb ל"ה occurs frequently in Hithp., viz. שָׁתָה, Hithp. *bowed oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate ה hardened to ו. Thus 3 s. Perf. הִשְׁתַּחֲוָה (= הִשְׁתַּחֲוֶה), 3 s. Impf. יִשְׁתַּחֲוֶה, 3 pl. Impf. יִשְׁתַּחֲוּוּ (for the transposition of ש and ת, see § 206, *Obs.* 1). The shortened Impf. with ו consec., by dropping the הַפֿ and letting the final ו quiesce in *shureq*, becomes וַיִּשְׁתַּחֲוֶה *and he bowed down*.

254. **The Substantive Verb** הִיָּה *be* has the following peculiarities:—

- (a) When the first ה would naturally be pointed with sheva vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sheva vocal*.
- (b) The Jussive Impf. is יִהְיֶה, with ו consec. וַיִּהְיֶה, in pause וַיִּהְיֶה, with ו copulative וַיִּהְיֶה.

Thus:—

PERF.	IMPERF.	IMPERAT.	
3 s. m. הָיָה	3 s. m. יִהְיֶה	2 s. m. הָיִה	Inf. Abs. { הָיֵה הִי
3 s. f. הָיְתָה	etc.	2 s. f. הָיִי	
2 s. m. הָיִיתָ		2 pl. m. הָיוּ	Inf. Const. הִיִּית
etc.	Jussive יִהְיֶה		With prefix בְּהִיִּית
2 pl. m. הָיִיתֶם			

A Niphal is also found, נִהְיָה *it has happened*.The verb הָיָה *live*, closely resembles הָיָה.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

TABULAR SUMMARY.

	Strong Verb.	ל"א	ל"ה
Qal Perf. 3 s.	פָּקַד	מָצָא	גָּלָה
„ „ 1 s.	פָּקַדְתִּי	מָצָאתִי	גָּלִיתִי
„ „ 3 pl.	פָּקְדוּ	מָצְאוּ	גָּלוּ
„ Inf. Const.	פָּקֹד	מָצֵא	גָּלוֹת
„ Impf. 3 s.	יִפְקֹד	יִמָּצֵא	יִגָּל
Hiph. Perf. 1 s.	הִפְקַדְתִּי	הִמָּצַאתִי	הִגָּלִיתִי
			הִגָּלִיתִי }
Qal Impf. with 1 consec.	וַיִּפְקֹד	וַיִּמָּצֵא	וַיִּגָּל
Hiph. „ „ „	וַיִּפְקֹד	וַיִּמָּצֵא	וַיִּגָּל

Exercise xxxiii.

ON VERBS ל"א.

1. נִקְבְּצוּ פְּלִשְׁתִּים¹ וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוֹנֵם¹ וַיִּקְבֹּץ שָׂאוּל
אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבָּעַ¹: 2. וַיֵּרָא שָׂאוּל אֶת-

מִחְנֶה² פְּלִשְׁתִּים וַיֵּרָא³ וַיַּחֲרֵד לְבוֹ מְאֹד : 3. קָרָא
 אֶבְיָשׁ¹ אֶל־דָּוִד וַיֹּאמֶר אֵלָיו⁴ חַי יְהוָה⁵ כִּי יִשָּׁר אַתָּה
 וטוֹב בְּעֵינֵי צֹאנְךָ⁶ וּבְצֹאֲךָ⁶ אִתִּי⁴ בַּמִּחְנֶה כִּי לֹא־
 מִצָּאִתִּי בְךָ רָעָה מִיּוֹם בּוֹאֲךָ אֵלַי עַד־הַיּוֹם הַזֶּה :
 4. קָרָאֲנִי בְיוֹם צָרָה וַאֲחַלְצֶךָ אָמַר יְהוָה : 5. יֵצֵר יְהוָה
 אֱלֹהִים מִן הָאָדָמָה כָּל־חַיֵּית הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לּוֹ : 6. אָמַר
 הָאָדָם אֶל־אֱלֹהִים אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגֹן וַאֲיָרָא כִּי
 עִירַם אֶנְכִּי וַאֲחַבָּא : 7. חָנְנוּ⁷ יְהוָה וְשֵׂא⁷ פְּשָׁעֵינוּ :
 8. הִגִּיד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבְּקֵשׁ שָׂאוּל לְהַמִּיתְךָ⁸
 וְעַתָּה הַשְׁמֵר־נָא וְנַחֲבֹאתָ : 9. יָדָךְ יְהוָה תִּמְצָא
 אֶת־שִׁנְאִיְךָ :

¹ Proper name. ² § 157. I. ³ יָרָא. ⁴ § 182. ⁵ *lit.* 'Jehovah, a Living One,' i. e. as Jehovah liveth. ⁶ Inf. Const. ⁷ Imperat. ⁸ מוֹת.

Exercise xxxiv.

ON VERBS ל"ה.

1. קָרָא הָאָדָם שֵׁם אִשְׁתּוֹ¹ חַוָּה² כִּי הִיא הָיְתָה אִם
 כָּל־חַי : 2. אִישׁ כִּי³ יָכָה נֶפֶשׁ אָדָם מוֹת יוֹמָת :
 3. אָמַר אֱלֹהִים לְנֹחַ² עֲשֵׂה לָךְ תֵּבֶת עֲצֵי גִפְרִי גִפְרִי קָנִים
 תַּעֲשֶׂה אֶת־הַתֵּבָה : 4. וַיַּעַשׂ נֹחַ כָּכָל אֲשֶׁר צִוָּהוּ
 יְהוָה : 5. לַחֲכָמָה הָט אֲזֻנֶּיךָ : 6. הוּא רַב אֶת־יוֹצְרוֹ
 הַיֹּאמֵר חֲמֹר לִיצְרוֹ מַה־תַּעֲשֶׂה : 7. בָּעֵבֶר⁴ אֲבָרָם
 בָּאָרֶץ וַיֵּרָא יְהוָה אֵלָיו¹ וַיֹּאמֶר לְזַרְעֲךָ אֶתֶּן אֶת־
 הָאָרֶץ הַזֹּאת וַיְבִן שֵׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו :

8. וַיַּעֲתֶק מִשֹּׁם הַהָרָה⁵ מִקֶּדֶם לְבֵית-אֵל וַיֵּט⁶ שָׁם אֹהֶלָה⁷: 9. אָמְרָה רִבְקָה אֶל-עֶבֶד אֲבִרָהָם שְׁתֵּה אֲדֹנִי וְתִמְהַר וְתֵרֶד פָּדֶה עַל יָדֶה וְתִשְׁקֶהוּ: 10. וְתִבְלֶה לְהַשְׁקֵתוֹ וְתֹאמַר גַּם לְגַמְלִיךָ אֲשָׁאֵב עַד אִם-כָּלֹה לְשָׂתִת: 11. יְהִי⁹ עִמָּךְ יְהוָה וְגַם יַעֲנֶךָ בְּיוֹם צָרָה: 12. וַאֲקֹד וְאֶשְׁתַּחֲוֶה¹⁰ לַיהוָה אֲשֶׁר הִנֵּחֵנִי בְּדַרְכֵי: 13. אָמַר שְׂאוּל אֶל-תְּהִי⁹ יָדִי בְדֹד וְתֵהִי בֹ יָד פְּלִשְׁתִּים: 14. אָמַר יְהוָה אֶל-דָּוִד לֹא תִסּוּר חֶרֶב מִבֵּיתְךָ עַקֵּב כִּי בִזְתִּנִּי: 15. וַיֵּצֵא¹¹ הַמֶּלֶךְ אֶת-יִוָּאָב לְאֹמֶר לֹאֵט לִי לַנֶּעַר לְאַבְשָׁלוֹם² וְכָל-הָעָם שָׁמְעוּ בְּצִוֹת הַמֶּלֶךְ אֶת-יִוָּאָב עַל-דְּבַר אַבְשָׁלוֹם²: 16. יְהוָה אָמַר וַיְהִי⁹ הוּא צִיָּה וַיַּעֲמֹד:

¹ § 162. ² Proper name. ³ 'if any one.' ⁴ Inf. Const. ⁵ ה local.

⁶ נָטָה § 253 d. i. ⁷ For the more usual אֹהֶלִי. ⁸ 'until that.' ⁹ § 254.

¹⁰ שָׁחָה § 253, note. ¹¹ Piel Impf. Apoc.

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91-93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132-162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

1. Changing the vowels.

Verbal type.

a. Nouns with one vowel.

פָּקַד (with suff. פִּקְדֵי).

b. Nouns with two vowels.

כָּבֵד, פָּקִיד, פִּקְדוֹן (§ 198 a).

2. Doubling a radical.

פִּקְדָּן.

3. Prefixing a servile.

מִפְקִיד, cf. § 194.

4. Affixing a servile.

Cf. § 194.

258. Some nouns have only one vowel.

1. **Monosyllables proper**, i. e. Segholates (4). These are explained in §§ 151–153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems :—

ע"י	מָוֶת <i>death.</i>	זֵית <i>olive.</i>	בֵּית <i>house.</i>
with suff.	מוֹתוֹ	זֵיתוֹ	בֵּיתוֹ
plural	מוֹתִים	זֵיתִים	(irreg. § 162.)
ל"ה	פֶּרִי <i>fruit.</i>	אַרִּי <i>lion.</i>	חֲלִי <i>sickness.</i>
with suff.	פֶּרִיוֹ	(אַרְיוֹ)	חֲלִיוֹ
plural	(none.)	אַרְיוֹת	חֲלִיִּים

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical**, or in which the middle radical has become quiescent.

These are the nouns from stems ע"ע, ע"י, and ל"ה.

ע"ע (§ 155). עַם *people.* אִם *mother.* חֹק *statute.* הָר *mountain.*

with suff. עַמִּי אִמִּי חֻקִּי הָרִי (for הָרִי)

ע"י. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קים, שִׁיר *song*, יוֹם *day*, רוּחַ *spirit*).

b. With middle rad. absorbed (cf. Perf. קָם = קָמוּם), רָם *high*, נָר *stranger*.

These have unchangeable vowels (§ 138 c) and must be distinguished from the next class.

ל'ה. The following monosyllables are probably from roots ל'ה. They vary between the second and third declensions.

	<i>hand.</i>	<i>blood.</i>	<i>fish.</i>	<i>tree.</i>	<i>friend.</i>	<i>son.</i>	<i>name.</i>
	יָד (2)	דָּם (2)	דָּג (2)	עֵץ (2)	רֵעַ (2)	בֵּן (3)	שֵׁם (3)
with suff.	יָדִי	דָּמִי	דָּגִי	עֵצִי	רֵעִי	בְּנִי	שְׁמִי
plural	יָדַיִם	דָּמַיִם	דָּגִים	עֵצִים	רֵעִים	בָּנִים	שִׁמוֹת
	(dual)					(irreg.)	

Note the irregularities יָדְכֶם *your hand*, דָּמְכֶם *your blood* (not יָדְכֶם, דָּמְכֶם).

The irreg. nouns אָב *father*, אָח *brother*, resume the lost ה as י in const. and before suff. (see § 162, and cf. verbs ל'ה).

A few monosyllables have lost a נ, as אָף *nostril*, for אָנֶף; dual אֶפָיִם.

259. **Most nouns**, however, formed by simple vowel change, **are dissyllabic**.

The following examples show the more usual combinations of vowels:—

2nd Decl. ā in penult. דְּבַר *word*, יָשָׁר *upright*, זָקֵן *old*, קָטָן *little*, גָּדוֹל *great*, עָצוּם *strong*, נְבִיא *prophet*.

ā in ultima (דְּבַר as above), לֵב *heart*, עוֹלָם *age*.

3rd Decl. כֹּהֵן *priest*, אוֹיֵב *enemy*.

6th Decl. ל'ה. רֹעֶה *shepherd*, שָׂדֶה *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sheva. These come under the 1st Decl., e.g. בָּסִיל *idol*, כְּרֻב *cherub*, חֲמוֹר *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of הָ, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 b), and it is the second vowel which determines the declension.

שַׁבָּת (2) *sabbath* (with suff., irreg. dagh. שַׁבְּתוֹ), יְבֵשָׁה (2) *dry ground*, חַטָּא (1) *sinner*, עִיֵּר (3) *blind*, צַדִּיק (1) *righteous*, הִרְוֹר (1) *hero*.

Note especially הָרָשׁ (2) *smith* (for הָרֵשׁ, the — of penult. being therefore unchangeable).

In a few nouns from roots ע"ץ there is a doubled stem, e. g. נִלְגַּל *wheel* (cf. § 249 f).

261. **The most frequent noun preformatives** are מ and ת.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

2nd Decl. מִשְׁפֶּט *judgment*, מִזְבֵּחַ *altar*, מְקוֹם *place*, מַאֲכָל *food*, מִשְׁכָּן *dwelling*, מִתָּן *gift* (מ'ן).

3rd Decl. מוֹפֵת *sign*.

5th Decl. מָגֶן *shield* (מִגֶּן).

6th Decl. מַעֲשֵׂה *deed*.

Nouns formed by the prefix ת are in general abstract feminines in ה־, e. g. תְּקוּהָ *hope*, תּוֹרָה *law* (ת'ן), תְּרִדְמָה *deep sleep*.

Less frequent preformatives are א, ה, and י, this last especially in proper names formed from Impf. Qal, e. g. יִצְחָק *Isaac*, יַעֲקֹב *Jacob*. But this must not be confounded with the prefix יְהִי or יִי, often found in proper names as an abbreviation of יְהוָה, e. g. יְהוֹיָכִן, יְהוֹיָקִים *Jehoiakim* (see § 263).

262. **The most frequent noun affirmative** is ל, especially in the endings ל־ and לוֹ, generally found in abstracts, e. g. קִבְּלָן (2) *gain*, קִרְבָּן (2) *offering*, בְּטַחוֹן (2) *confidence*. Other abstract endings are ית־ and ית, e. g. רֵאשִׁית (1) *beginning*, מַלְכוּת (1) *kingdom*.

The ending י־ is usually *gentilic*, as מוֹאָבִי *Moabite*; it is also found in the ordinal numbers (§ 268).

263. **Compound nouns** are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב *father* (e. g. אַבְרָם *Abram*, אֲבִיגַיִל *Abigail*, אֱלִיאָב *Eliab*), בֶּן *son*, בַּיִת *house* (constr.), and the Divine Name under the forms אֱלֹהִים (shortened into יְהוֹ, יְהוֹ, יְהוֹ).

and יִה, e. g. יִשְׁמַעֲאֵל *Ishmael*, אֶלְעָזָר *Eleazar*, יְהוֹשֻׁעַ *Joshua*, אַבִּיחָא *Abijah*.

Obs.—The word צֶלְמֹת, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. σκιά θανάτου, Vulg. *umbra mortis*), as if compounded of צֶל *shadow* and מוֹת *death*, is almost certainly simple and stands for צֶלְמוֹת, formed from צֶלֶם *shadow*, with suffix וֹת (§ 262); so R.V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from פ"ן stems with prefixed מ, as מִתֵּן.

Nouns from ע"ע stems, as עֵם, מִגֵּן (§§ 258. 2, 261).

Nouns from פ"י stems, as מוֹפֵת.

Nouns from ע"י stems, as יוֹם, בֵּית, מוֹת.

Nouns from ל"ה stems, as יֵר, פָּרִי, שָׂדֶה, מַעֲשֶׂה.

Exercise xxxv.

ON MISCELLANEOUS NOUNS (WITH INFINITIVES AND PARTICIPLES).

Analyse, translate, and identify the Verbal Stem of the following words:—

וְנִעְרַתֶּיהָ	וְאֶהָלִים	תִּקְוַת	מִשְׁחָקִים	פְּהֲגִים
בְּתוֹרַת	מִשְׁעָרִי	בְּאֶהָלִי	אֲכַלְכֶּם	הַגְּמִלִים
נִשְׁמַת	בְּאַפִּיו	בְּגִשְׁתּוֹ	תוֹעֵבַת	לְאַהֲבִי
בְּתִי	לְתַתָּהּ	לְאַסְרָהּ	לְשִׁמְשׁוֹן	חַיִּים
תְּהַלֵּתִי	קִדְקְדוֹ	רִגְלוֹ	מַחְשְׁבוֹת	לְבַבָּהּ
בְּתִי	בְּעִינֵיהֶם	זֵית	אֲמִי	הַהָרִים
אַפִּיקָה	רָמוֹת	עֵינִים	רוֹחָהּ	עֲרִיכֶם
וּפְרִים	דָּמוֹ	לְאַכְלָהּ	וּלְמִקְוָהּ	שׁוֹבָהּ
וְהָעֵנִיִּים	הַנִּקְיִים	אַחֲתוֹ	יָדִי	וְשִׁמוֹ
רַעְיָהּ	בְּפִיו	אֲבִיקָהּ	וְקִשְׁתָּהּ	תְּלִיקָהּ

LESSON XXIX.

THE NUMERALS.

I. The Cardinals.

265. Let the student first note the following **peculiarities**.

- (1) The numeral *one* is an **adjective**, and, like other adjectives, follows and **agrees in gender** with its noun.
- (2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.
- (3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versa*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.
- (4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

Obs.—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. *τριάς*, *triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.

With Fem. Nouns.

ABSOLUTE.	CONSTRUCT.		ABSOLUTE.	CONSTRUCT.
אֶחָד ¹	אֶחָד	1	אֶחָת	אֶחָת
שְׁנַיִם	שְׁנֵי	2	שְׁתֵּי ²	שְׁתֵּי ²
שְׁלֹשָׁה	שְׁלֹשֶׁת	3	שְׁלוֹשׁ	שְׁלוֹשׁ
אַרְבָּעָה	אַרְבַּעַת	4	אַרְבַּע	אַרְבַּע
חֲמִישָׁה	חֲמִשֶּׁת	5	חֲמִישׁ	חֲמִישׁ
שֵׁשׁ	שֵׁשֶׁת	6	שֵׁשׁ	שֵׁשׁ

With Masc. Nouns.

ABSOLUTE.

CONSTRUCT.

שֶׁבַע שֶׁבַעַת 7

שֶׁמֶנֶה שֶׁמֶנֶת 8

תִּשְׁעָה תִּשְׁעַת 9

עֶשְׂרָה עֶשְׂרַת 10

אֶחָד עֶשֶׂר	}	. . . 11
עֶשְׁתֵּי עֶשֶׂר ³		

שְׁנַיִם עֶשֶׂר ⁴	}	. . . 12
שְׁנֵי עֶשֶׂר ⁴		

שְׁלֹשָׁה עֶשֶׂר . . . 13

אַרְבַּעַת עֶשֶׂר . . . 14

etc.

עֶשְׂרִים 20

שְׁלֹשִׁים 30

אַרְבָּעִים 40

חֲמִשִּׁים 50

שִׁשִּׁים 60

שֶׁבַעִים 70

שְׁמֹנִים 80

תִּשְׁעִים 90

constr. מֵאָת } מֵאָה 100

pl. מֵאוֹת } 200

מֵאֵתִים 200

שְׁתֵּים עֶשְׂרֵה רְבֹ

With Fem. Nouns.

ABSOLUTE.

CONSTRUCT.

שֶׁבַע שֶׁבַע 7

שֶׁמֶנֶה שֶׁמֶנֶה 8

תִּשְׁעָה תִּשְׁעָה 9

עֶשְׂרָה עֶשְׂרָה 10

אַחַת עֶשְׂרֵה	}	. . .
עֶשְׁתֵּי עֶשְׂרֵה ³		

שְׁתֵּים עֶשְׂרֵה	}	. . .
שְׁתֵּי עֶשְׂרֵה		

שְׁלֹשׁ עֶשְׂרֵה . . . 13

אַרְבַּע עֶשְׂרֵה . . . 14

etc.

שְׁלֹשׁ מֵאוֹת 300

אַרְבַּע מֵאוֹת 400

אַלֶּף 1,000

אַלְפִים 2,000

שְׁלֹשָׁת אַלְפִים 3,000

אַרְבַּעַת 4,000

רֶבֶבֶה, רְבֹא, רְבו 10,000

רְבוּתִים 20,000

שְׁלֹשׁ רֶבְבוֹת 30,000

אַרְבַּע רְבֹא 40,000

שְׁתֵּים עֶשְׂרֵה רְבו 120,000, etc.

¹ A plural אֶחָדִים is used in the sense of *some*.² Corruptions of

שְׁנֵי, שְׁנֵי, שְׁנֵי; hence the daghesh.

³ עֶשְׁתֵּי probably means *one*, cf.Assyrian ishtin, *one*.⁴ Not *constructs* but shortened forms of שְׁנֵי; so perhaps אֶחָד in *eleven*.

267. The following points should be noted in explanation of the above list of numerals:—

- (a) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשָׂר, fem. עֶשְׂרֵה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.
- (b) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.
- (c) The units are added to the tens by וְ, and, e.g. *twenty-six* is עֶשְׂרִים וְשֵׁשׁ or שֵׁשׁ וְעֶשְׂרִים. In the earlier O.T. books the unit generally precedes, in the later it follows the ten.
- (d) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמָּה *cubit*, אִישׁ *man*, אֶלֶף *thousand*, יוֹם *day*, כֶּסֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*.

The numeral 100 מֵאוֹת generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* ראשון is derived from ראש *head, beginning*, with the suffix ון (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix ' (§ 262), with an inserted ' before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine.		Feminine.	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
ראשון	ראשונים	ראשנה	ראשנות
שני	שניים	שנייה שנית	שניות
שלישי	שלישים	שלישית	שלישיות
רביעי	רביעים	רביעית	רביעיות
חמישי חמשי	חמישים	חמישית	חמישיות
ששי	ששים	ששית	ששיות
שביעי	שבעים	שבעית	שבעיות
שמיני	שמינים	שמינית	שמיניות
תשיעי	תשעים	תשיעית	תשיעיות
עשירי	עשרים	עשירית	עשיריות

270. Some peculiarities of usage may be noted.

- (a) In expressing dates cardinals may always be used, e. g.
בשנת שלוש ¹ לחודש באחד on the first
of the month.
- (b) Some substantives expressing *weight, measure, time* may be omitted after numerals, e. g. אֶלֶף בָּסָף a thousand (shekels) of silver, שֵׁשׁ שְׁעָרִים six (seahs) of barley, בְּאַחַד לַחֹדֶשׁ on the first (day) of the month.
- (c) Distributive numerals are expressed by the repetition of the cardinal, e. g. שְׁנַיִם שְׁנַיִם two by two. Numeral adverbs may be expressed by the fem. cardinals, e. g. אֶחָת once, שֶׁבַע seven times; also by the ordinals, e. g.

¹ For ל, denoting the genitive relation, see § 273, note 2.

שְׁנִית *second time*. *Once* is also expressed by פַּעַם (lit. *a stroke*), *twice* by פַּעַמַּיִם (lit. *two strokes*), *thrice* by שְׁלוֹשׁ פַּעַמַּיִם (*three strokes*).

- (d) According to § 267. c, d, such an expression as *twenty-five years* will be חֲמִשׁ וְעֶשְׂרִים שָׁנָה; it may, however, also be written with the noun repeated, חֲמִשׁ שָׁנִים וְעֶשְׂרִים שָׁנָה.

Exercise xxxvi.

ON THE NUMERALS.

- I. לָקַח לוֹ¹ לַמֶּךְ² שְׁתֵּי נָשִׁים שֶׁם הָאֶחָת עָדָה² וְשֶׁם הַשְּׁנִית עֲלָה² : 2. נוֹלְדוּ לְנוֹחַ שְׁלֹשָׁה בָּנִים שֶׁם² חָם² יוֹפֶת² : 3. כְּדָרְלֶעֱמֶר² מֶלֶךְ עֵילָם² וְשְׁלֹשָׁה מְלָכִים אֲחֵרִים אֲשֶׁר אָתוּ עָשׂוּ מִלְחָמָה אֶת-חֲמִשָּׁת מְלָכִים אֲשֶׁר עָבְדוּהוּ³ שְׁתֵּים עָשָׂרָה שָׁנָה וְשְׁלֹשׁ-עָשָׂרָה שָׁנָה מָרְדּוּ : 4. הָיוּ כָל-יָמֵי אָדָם אֲשֶׁר חַי⁴ תִּשְׁעַ מֵאוֹת שָׁנָה וְשָׁלֹשִׁים שָׁנָה וַיָּמָת⁵ : 5. וְכָל-יָמֵי מֹתָשֶׁלַח⁵ הָיוּ תִשְׁעַ וְשָׁשִׁים שָׁנָה וַתִּשְׁעַ מֵאוֹת שָׁנָה : 6. בַּשָּׁנָה⁶ שֶׁשׁ-מֵאוֹת שָׁנָה לַחֲיֵי-נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בַשָּׁבָעָה עָשׂוּ יוֹם לַחֹדֶשׁ⁷ בַּיּוֹם הַזֶּה הִמָּטִיר אֱלֹהִים עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : 7. וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד⁸ עַל-הָאָרֶץ וַיִּכְסּוּ כָל-הַהָרִים הַגְּבוּהִים חֲמִשׁ עָשָׂרָה אַמָּה מִלְּמַעְלָה : 8. וּמִכָּל הַבְּהֵמָה הַמְּהוּרָה לָקַח לוֹ¹ נָח אֶל-הַתְּבָה שְׁבָעָה שְׁבָעָה⁹ אִישׁ וְאִשְׁתּוֹ : 9. שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתְּבָה חֲמִשִּׁים אַמָּה רָחְבָּהּ וְשָׁלֹשִׁים אַמָּה קוֹמָתָהּ : 10. וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאֵת יוֹם וַיְהִי בְּאַחַת וָשֶׁשׁ

מֵאוֹת שָׁנָה לְחַיֵּי⁷ נָח בְּרֵאשׁוֹן בְּאַחַד¹⁰ לַחֹדֶשׁ⁷ חֲרֹבוֹ
 הַיָּמִים מֵעַל הָאָרֶץ: 11. שִׁבְעַת פְּעָמִים הִשְׁתַּחֲוָה¹¹
 יַעֲקֹב אֶרְצָה¹² עַד-גִּשְׁתּוֹ עַד-אַחֲיוֹ: 12. שָׂרְפִים עָמְדוּ
 מִמֶּעַל לִיהוָה יֵשׁ כְּנָפִים יֵשׁ כְּנָפִים⁹ לְאַחַד בְּשָׂתִים
 יִכְסֶה פָנָיו וּבְשָׂתִים יִכְסֶה רַגְלָיו וּבְשָׂתִים יַעֲוֹף:

¹ Here reflexive, *to himself*. ² Proper name. ³ § 187. I. ⁴ 3 s.
 Perf. Qal of חָיָה = חַיֵּי. ⁵ § 249 g. ⁶ Lit. 'in the year of the 600 years,'
 i. e. in the year which completed them. ⁷ For the ל see § 273. ⁸ Repe-
 tition with intensive force. ⁹ § 270 c. ¹⁰ § 270 d. ¹¹ Hithp. שָׁחָה,
 §§ 206. Obs. I, 253 note. ¹² ה local.

LESSON XXX.

THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

Adverbs of Place.

¹ אֵי, אֵי	} <i>where?</i>	⁵ ³ שָׁמָּה	<i>thither.</i>	אַחֲרָה	<i>behind.</i>
² אֵי-זֶה		הֵנָּה	} <i>hither.</i>	⁶ ⁵ מִבֵּית	<i>inside.</i>
כֹּה, פֹּה	} <i>here.</i>	הֵלֵם		⁶ ⁵ מִחוּץ	<i>outside.</i>
זֶה, בָּזֶה		⁴ מִמַּעַל	<i>above.</i>	⁷ ⁵ מִקְדָּם	<i>on the east.</i>
³ שָׁם	<i>there.</i>	⁴ מִתַּחַת	<i>below.</i>	⁸ ⁵ מִיָּם	<i>on the west.</i>
⁴ ³ מִשָּׁם	<i>thence.</i>	נֶגֶד	<i>in front.</i>		

Notes.—1. May take pronominal suffixes, **אֵי** *where is he?* **אֵיכָּה** *where art thou?* **אֵימָם** *where are they?*

2. Similarly **אֵימָה** *whence?*

3. These *demonstrative* adverbs may be made *relative* by a preceding **אֲשֶׁר** just as demonstrative pronouns, § 187. 1: thus, **אֲשֶׁר שָׁם** *where*, **אֲשֶׁר מִשָּׁם** *whence*, **אֲשֶׁר שָׁמָּה** *whither*.

4. For the **מִן** in these compounds compare the Lat. *a dextra*, Gk. ἐκ δεξιᾶς, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With **ה** local (p. 79 foot-note). But **שָׁמָּה** is sometimes = **שָׁם** *there*.

6. Lit. *on the house side*, *on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

Adverbs of Time.

אָז <i>then</i> .	יוֹמָם <i>by day</i> .	אַחֲרֵי כֵן <i>afterwards</i> .
מֵאָז <i>of old</i> .	לַיְלָה <i>by night</i> .	לְפָנִים <i>formerly</i> .
עַתָּה <i>now</i> .	אֶתְמוּל } <i>yesterday</i> .	עוֹלָם } <i>for ever</i> .
מַתִּי <i>when?</i>	תְּמוּל }	לְעוֹלָם }
עַד מַתִּי <i>how long?</i>	מָחָר <i>to-morrow</i> .	תָּמִיד <i>perpetually</i> .
הַיּוֹם <i>to-day</i> .	שְׁלֹשִׁים <i>three days ago</i> .	נֶעְצָח } <i>always</i> .
כִּיּוֹם <i>directly</i> .	עוֹד ¹ <i>yet, again</i> .	לְנֶעְצָח }

Notes.—1. With a negative, **לֹא עוֹד** *no more*. With suffixes, **עוֹדֶנּוּ** *he is yet*, or *is he yet?* so **עוֹדֶךָ**, etc.

2. Lit. *after it was so*.

3. Cf. the preposition **לְפָנֵי** *before*, § 182.

Adverbs of Manner.

אֵיךְ } <i>how?</i>	כֵּן, כֵּה <i>so, thus</i> .
אֵיכָּה }	מְאֹד ¹ <i>exceedingly</i> .

Adverbs of Manner (*continued*).

אִמּוֹן	} truly.	גַּם	also.
אִמּוֹנִים		יַחַד	together.
אִי, אִינִי	certainly.	לְבַד ²	alone.
אִילָּא	perhaps.	כִּי כִּי	as so.
אֵפֶי	also, even.	רַק	only.

Notes.—1. Also expressed by הִרְבֵּה (hiph. inf. abs. רָבָה *increase*): e. g. וְאִשְׁנָה הִרְבֵּה מָאָד *and I have erred greatly*. Other infs. abs. (chiefly hiphil) are used as adverbs, e. g. הֵיטִיב *well*, הַשְׁכֵּם *early*.

2. With suffixes, לְבַדִּי *I alone*, לְבַדְּךָ *thou alone*, etc.; e. g. לֹא-אֶחְבֵּל אֶנְכִּי לְבַדִּי לְשָׂאת *I am not able alone to bear (all this people)*; לֹא טוֹב הָיִוֹת הָאָדָם לְבַדִּי *it is not good for the man to be alone*.

Negative Adverbs.

לֹא ¹ (Gk. οὐκ) not.	בְּלִי, בְּלִי ⁴ not (poetical).
אַל ² (Gk. μὴ) not.	לְבַלְתִּי ⁵ not.
אֵין, אֵין ³ there is not.	פֶּן- ⁶ lest.

Notes.—1. לֹא is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (a) to express a negative answer, *no*; (b) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, לֹא תִגְנוֹב *thou shalt not steal*, etc.; (c) in interrogative sentences=הֲלֹא (Lat. *nonne*), e. g. לֹא תִשְׁמֹר *dost thou not keep watch?* (d) to form negative compounds with other words, e. g. לֹא-כֹחַ *not-strength*, i. e. *weakness*; לֹא-חָכָם *not-wise*, i. e. *foolish*; note especially, לֹא כָּל *not-all*, i. e. *none*, the whole of the *all* being denied.

2. אַל is used with the Jussive Impf. (§ 219 *b*) to express negative entreaty or prohibition. אַל-תִּגְנוֹב *do not (I pray you) steal* (cf. לֹא). The entreaty is emphasized by an added נָא (§ 275),

e. g. **אֶל־נָא תְהִי מְרִיבָה** *let there not, I pray, be strife*. The full form of the Impf. is occasionally found.

3. **אֵין**, const. **אֵין**, is properly a noun meaning *nothingness*. It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. **אֵין לֶחֶם** (also **לֶחֶם אֵין**) *there is no bread*; **אֵין עֹשֶׂה־טוֹב אֵין בְּמֵ אָחֵר** *there is none that doeth (part.) good, not even one*. With suffixes: **אֵינִי, אֵינְךָ, אֵינָנו, אֵינְכֶם, אֵינָם** *I am not, thou art not, etc.*; e. g. **אֵין הַיָּלֵד** *the boy is not*. If **אֵין** has a verbal predicate the verb must be in the participial form, e. g. **אֵין נָתַן** *straw is not given*, **אֵינְךָ יוֹדֵעַ** *thou knowest not*, **אֵינִי מְשַׁלֵּחַ** *he does not send*. The opposite of **אֵין** is **יֵשׁ**, *there is*; with suff. **יֵשְׁנִי, יֵשְׁנְךָ, יֵשְׁנָם**.

4. **בְּלִי** and **בְּלֵ** are mainly poetic. The former is used in the senses both of **לֵא** and **אֵין**; the latter chiefly = *without*, **בְּלִי מַיִם** *without water*.

5. **לִבְלָתִי** is generally used before the infin. const. = *not to*, **לִבְלָתִי בּוֹא** *not to come*.

6. **פָּרַךְ** *lest*, after verbs of fearing, expressed or understood, **פָּרַךְ יָשַׁלְחַן יָדוֹ** *lest he put forth his hand*.

Adverbs of Cause.

מִדּוּעַ	}	wherefore? why?		לָהֵן	}	therefore.
בְּמָה				לָכֵן		
לָמָּה, לְמָּה				עַל־כֵּן		
עַל־מָּה						

Interrogative Adverbs.

הֲ whether? (Lat. <i>num, -ne</i>).	אִם הֲ whether or?
הֲלֹא whether not? (Lat. <i>nonne</i>).	(Lat. <i>utrum an</i>).

Note.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by **הֲ**, prefixed to the first word in the clause, **הֲשֹׁמֵר אָחִי** *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes **הֲ** to the first clause, **אִם** to the second.

POINTING OF ה INTERROGATIVE.

Before non-gutturals with ■ vowel ה

„ „ with sheva { ה (implicit dagh. forte) or
 ה (dagh. forte).

Before gutturals with gamets ה

„ „ not with gamets ה

273. The following are some of the principal Prepositions.

Prefix Prepositions.

ב in, on, at; with, by (instrumental). מן, מ from.

ל towards, to, for, with respect to.

Notes.—1. For the pointing of these prefixes, see p. 51; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בַּבַּיִת in the house, בַּשַּׁעַר at the gate, בְּכֹחַ with strength; frequently with inf. const., בְּפֶקֶד in visiting, בְּפִקְדִי in my visiting, i.e. when I visit, etc. ל expresses in general the dative relation to, for; also a wider relation, with respect to, often to be translated as a genitive, e.g. מִמֹּר מִדָּוִד a psalm of David, בְּאַחַד לַחֹדֶשׁ on the first (day) of the month. It is used with a dependent inf. const., הָרַל לְפָקֵד he ceased to visit; often of purpose, בָּא לְפָקֵד he came to visit. It is often used after the verb to be, to express apposition, or becoming: 'It shall be to Jehovah for a name,' לְשֵׁם.

The various uses of מן, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

Other Prepositions.

אַחֲרֵי after (place and time).

ל towards, to.

אִת with.

בֵּין between.

בְּעֵד on account of.

בְּתוֹךְ in the midst of.

עַל־אֲנֵן on account of.

לְפָנֵי before (place and time).

Other Prepositions (*continued*).

עַד <i>unto.</i>	עִם <i>with.</i>
לְמַעַן <i>because of.</i>	סָבִיב <i>around.</i>
עַל <i>upon.</i>	תַּחַת <i>beneath, instead of.</i>

Note.—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

Coordinate Conjunctions.

וְ ¹ <i>and.</i>	אוּ <i>or.</i>
אֲדָּ <i>but, yet, only.</i>	אוּ . . . אוּ <i>either . . . or.</i>
אֵלָּ <i>also.</i>	גַּם <i>also.</i>

Note 1.—For the pointing of וְ, see p. 46, *note*. For the so-called ‘vav conversive,’ see § 223 sq.; and for the various uses of this conjunction, § 294.

Subordinate Conjunctions.

Purpose and Result.	Cause.
אֲשֶׁר, לְמַעַן אֲשֶׁר <i>in order that.</i>	אֲשֶׁר
פֶּן, אֵלָּ <i>lest, that not.</i>	בְּאֲשֶׁר
Time.	יַעַן אֲשֶׁר <i>because,</i>
אַחֲרֵי <i>after.</i>	כִּי <i>since.</i>
אֲשֶׁר, כִּי <i>when.</i>	תַּחַת כִּי
בְּעוֹד <i>while.</i>	תַּחַת אֲשֶׁר
טָרָם, בְּטָרָם <i>before.</i>	Condition.
עַד, עַד כִּי } <i>until.</i>	לוּ, אִם <i>if.</i>
עַד אֲשֶׁר }	לוּלֵא, כִּי אִם <i>if not.</i>
Substance.	Comparison.
אֲשֶׁר, כִּי { <i>that</i> (ὅτι in reported speech).	כְּאֲשֶׁר <i>just as.</i>
	Concession.
	עַל, אִם, גַּם כִּי <i>although.</i>

Note.—The manifold use of the relative particle אֲשֶׁר should be noted. Compare also §§ 187, 272, note 3 (p. 140).

275. The following may be classed as **Interjections** :—

אוי, הוי <i>woe ! alas !</i>	חַלִּילָה <i>far be it !</i> (Gk. <i>μὴ γένοιτο</i>).
אָמִי <i>be it so !</i>	
הֶס <i>silence !</i>	נָא <i>pray !</i>
הָבָה, הָבָה <i>come !</i> (Lat. <i>age, agite</i>).	אֶם-נָא <i>oh that !</i>
אָהָה <i>ah !</i>	אֶל-נָא <i>do not, I pray !</i>

Notes.—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle הֵן, הִנֵּה *lo ! behold !* (properly *here, here is*) ; with suffixes הֵנִי, in pause הִנֵּנִי and הִנֵּנִי *behold me, here I am*. Similarly, הֵנּוּ, הִנֵּה ; הִנֵּנּוּ, הִנֵּנּוּ and הִנֵּנּוּ. It is construed with a participle (like אֵין, p. 142), e. g. הִנֵּנִי נָתַן *behold I give*.

Exercise xxxvii.

ON THE PARTICLES.

1. וַיֹּאמֶר אָכֵן נִדְעַח הַדָּבָר : 2. וַיִּדְעוּ כִּי-אֲנִי יְהוָה לֹא
אֶל-חֲנָם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הָרָעָה הַזֹּאת : 3. וַעֲתָה
מָתִי אֶעֱשֶׂה גַם-אֲנֹכִי לְבֵיתִי : 4. וַיֹּאמֶר פִּינְחָס¹ בֶּן-
אֶלְעָזָר¹ הַכֹּהֵן אֶל-בְּנֵי-רְאוּבֵן¹ וְאֶל-בְּנֵי-גֵרְשֹׁן¹ וְאֶל-בְּנֵי
מְנַשֶּׁה¹ הַיּוֹם יִדְעֻנוּ כִּי-בִתּוּכֵנוּ יְהוָה : 5. וְהָיָה חֲזָמָה
מִחוּץ לְבֵית סָבִיב סָבִיב² : 6. וְנִגְלָה כְּבוֹד יְהוָה וּרְאוּ
כָל-בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר : 7. וְאַתָּה קַח-לָךְ
מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָכֵל וְאֶסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ וּלְהֶם
לְאֹכְלָה : 8. וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי עָשִׂיתָ
זֹאת אֲרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה :

9. וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיְוֹת הָאָדָם לְבָדּוֹ
 אֶעֱשֶׂה-לוֹ עֶזְרָא כְּנֶגְדּוֹ³: 10. וַיֹּאמֶר יְהוָה אֶל-קַיִן¹ אִי
 הָבֶל¹ אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
 11. וַיְהִי מֵאִזְּ הַפֶּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יֵשׁ-לוֹ
 וַיְבָרֶךְ יְהוָה אֶת-בֵּית הַמְצִרִי בְּגִלָּל יוֹסֵף¹ וַיְהִי בְרֶכֶת
 יְהוָה בְּכָל-אֲשֶׁר יֵשׁ-לוֹ: 12. אֶל-מְקוֹם הַמְּזִבָּח אֲשֶׁר-
 עָשָׂה שָׁם בְּרֵאשִׁיטָה⁴ וַיִּקְרָא שָׁם אֲבָרָם¹ בְּשֵׁם יְהוָה:
 13. וַיֹּאמֶר אֲדָנִי אִם-נָא מִצְּתִי חֵן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר
 מֵעַל עֲבֹדָה: 14. וַיֵּרָא יַעֲקֹב¹ כִּי יֵשׁ-שָׁבֶר בְּמִצְרַיִם¹
 וַיֹּאמֶר יַעֲקֹב¹ לְבָנָיו לָמָּה תִּתְרָאוּ⁵: 15. וַיֹּאמֶר הִנֵּה
 שָׁמַעְתִּי כִּי יֵשׁ-שָׁבֶר בְּמִצְרַיִם¹ רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשָּׁם:
 16. וְאֲנִי הִנְנִי מֵבִיא אֶת-הַמִּבּוּל מִיָּם עַל-הָאָרֶץ לְשַׁחַת
 כָּל-בָּשָׂר אֲשֶׁר-בּוֹ⁶ רוּחַ חַיִּים⁷ מִתַּחַת הַשָּׁמַיִם:

¹ Proper name.² Adverb, strengthened by repetition, *all round*.³ 'as before him,' i. e. *meet for him*.⁴ From רֵאשִׁיטָה *beginning* (seeראש) fem. form with prep., *at first*.⁵ Hithpael, *look on one another*.⁶ § 187. 1.⁷ Phrase, *the breath of life*.

PART III.

READING LESSONS AND EXERCISES.

PART III.

READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

THE SIMPLE SENTENCE.

276. *a. Subject, Copula and Predicate.* The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (אֵיךְ) *the youngest*; Job xxviii. 28, *The fear of the Lord, it* (אֵיךְ) *wisdom*, i. e. 'is the youngest,' 'is wisdom.'

Obs.—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

b. The Verb as Predicate. 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלִיגִים *and there shall be rivulets*; Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבֹאוּ אֲנָשִׁים *and there came men*.

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvii. 30, אֲנִי אֶעֱשֶׂה כְּדִבְרֶךָ *I will do according to thy word*; specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, אַתָּה תִּתֵּן *thou shalt give*, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יִמְשֹׁל-בָּךְ *he shall rule over thee*; Ps. cxviii. 7, וְאֲנִי אֶרְאֶה *and I shall see*.

d. The old substantives, יֵשׁ *existence* and אֵין (const. אֵין) *nothingness*, are used as particles combining subject and copula in one, 'there is (or was),' 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא-יֵשׁ is used instead of אֵין, *There is no daysman between us*, and in Ps. cxxxv. 17, יֵשׁ and אֵין are combined, *Neither is there any breath in their mouths*; the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) say,' plur.; '(one) says,' sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל (one) *called its name Babel* = 'its name was called'; Job xxxiv. 20, יָסִירוּ אֶבִיר (they) *take away a mighty one* = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הַפֹּהֶךְ רִשְׁעִים (there is) *overthrowing (to) the wicked*, i.e. 'they are overthrown.'

f. A Participle is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, *וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם* and *the Spirit of God (was) brooding over the face of the waters*. This verse illustrates all three usages—the Copula emphatically expressed (הָיְתָה), the Copula omitted, and the participial Predicate.

VERB AND OBJECT.

277. *a.* As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the ‘mark of the accusative,’ אֶת (with maqqeph אֶת־), is generally employed, as in Gen. i. 1, *God created וַיַּאֲזֶן הָאָרֶץ וְאֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ* the heavens and the earth. For pronominal suffixes with אֶת, the ‘accusative’ of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition אֶת, אֶת־ *with*. The forms with pronominal suffixes are distinct (as אֶת־וֹ, אֶת־וָ), but otherwise there is occasional ambiguity, as Gen. iv. 1, *קָנִיתִי אִישׁ אֶת־יְהוָה* I have gotten a man with the help of Jehovah (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—‘a man even Jehovah’; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to ‘see a sight,’ to ‘think a thought,’ etc. See Gen. i. 29, *וַיַּרְע וַיֵּרַע* seeding (producing) seed; Prov. xxii. 23, *הַלֹּבֶת רִיבָם* will strive their strife (plead their cause); also Ps. xiv. 5, *feared a fear*; 2 Sam. xii. 16, *fasted a fast*; Lam. i. 8, *sinned a sin*; so with adjuncts, Gen. xxvii. 34, *cried an exceeding great and bitter cry*.

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is *שמע* hear, as Gen. iii. 8, *they heard the voice* שָׁמְעוּ אֶת־קוֹל of the Lord; but ver. 17, *thou hast hearkened to the voice* לָקוּל of thy wife. Again, Deut. xxxiii. 7, *hear, Lord, the voice* קוֹל, without אֶת־, of Judah; but Gen. xxi. 17, *God hath hearkened to the voice* אֶל־קוֹל of the lad. (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, הִלְךְ צְדָקוֹת walking (in) *righteousnesses*; Ps. cvii. 26, יַעֲלֶי שָׁמַיִם they ascend (to) *heaven*; Gen. vi. 13, מְלֵאָה הָאָרֶץ חָמָס the earth was full (of) *violence*, etc.

e. **A Double Object** (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man* (of) *dust* עָפָר הָאָדָם; *Joseph nourished his father* (with) *bread*; *He asked life* (of) *Thee*; *To teach the children of Israel the bow*. In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, קָשָׂה עֵינֶיךָ הָרְאִיתָ Thou hast caused thy people to see *adversity*. Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיִּלְבֹּשׁ שָׂאוּל אֶת־דָּוִד מָדְיוֹ Saul clad David (with) *his apparel*. So Ex. xxix. 5, Isa. l. 3, etc.

TENSES AND MOODS.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect** **incompleteness**. 'The tenses,' says Dr. Driver, 'mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind*; the three stages, of incipency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect ¹.'

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220-222. For the idiom known as **Vav Conversive**, see §§ 223-227, and for **Vav Consecutive**, § 228. For the **Cohortative** and **Jussive Imperfect**, see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

¹ On the Use of the Tenses in Hebrew, Introd., p. 3.

- (1) Ideally complete ; ver. 1, הָלַךְ, עָמַד, יָשַׁב *walketh, standeth, sitteth*, the fixed and permanent character. So ver. 3, הָיָה *he is*.
- (2) Incomplete, because repeated ; ver. 2, יְהַגֶּה *meditateth* ; 3, יִתֵּן *yieldeth* (its fruit) ; יָבֹל *withereth* ; יַעֲשֶׂה *doeth* ; יִצְלַח *prospereth* ; 4, תִּדְרֹבֵנִי *driveth it away* ; 5, יִקְמוּ *standeth* ; 6, הָאָדָם *perisheth*.

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle יֹדֵעַ *knoweth* gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional.** The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

Perf. : Isa. i. 9, בָּסוֹדִם הָיִינוּ לְעֵמֶרָה דְּמִינוּ *We should have been as Sodom, we should have resembled Gomorrah* ; Gen. xliii. 14, כִּאֲשֶׁר שָׁבַלְתִּי שִׁבְלָתִי *If I am bereaved, I am bereaved*.

Imperf. : Ps. xxiii. 4, לֹא-אִירָא . . . בִּי-אֱלֹהִים *Even should I go, I should not fear*.

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל *of every tree of the garden thou mayest freely eat* ; Job ix. 2, וּמִהֲיִצְדֵּק אֲנוּשׁ *and how can man be just with God ?* This Imperfect is often preceded by a Particle denoting contingency, as כִּי *that*, בְּעֵבֹר *to the end that*, בֹּל *that not*, etc. See § 274, p. 144.

281. **Optative.** A wish is expressed by the Imperfect, often followed by the Particle נָא, § 275. Ps. vii. 4-6, *If there be iniquity in my hands, . . . יִרְדֵּף אוֹיֵב נַפְשִׁי may an enemy persecute my soul !* ver. 10, יִמְרָנָא רַע רְשָׁעִים *Oh let the wickedness of the wicked come to an end !*

282. **Interrogative.** In direct questions the prefix הֲ is regularly used with the first word in the sentence : Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי *(am) I my brother's keeper ?* The answer expected may be affirmative or negative ; but הֲלֹא expects the affirmative (Lat. *nonne*) ; Gen. xxvii. 36, הֲלֹא-אָצַלְתָּ לִּי בְרָכָה *hast thou not*

reserved a blessing for me? The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, *הֲאֵלֹהִים אָף בִּי-אָמַר אֱלֹהִים* *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, *שָׁלוֹם לַנֶּעַר לְאַבְשָׁלוֹם* (is) *the young man Absalom safe?* See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, *לֹא תִשְׁמֹר עַל-חַטָּאתַי* *dost Thou not watch over my sin?*

For *disjunctive* questions the general form is *הֲ... אִם* (*utrum . . . an*), as 1 Kings xxii. 15, *הֲנֵלֵךְ אִם-נִחָדֵל* *shall we go . . . or shall we forbear?*

For *indirect* questions *הֲ* is also used, as Gen. viii. 8, *לִרְאוֹת הַקָּלִי* *to see whether the waters were abated.* Sometimes *אִם*, as Song vii. 13, *נִרְאָה אִם-פָּרְחָה הַגִּפֶּן* *let us see whether the vine hath budded.*

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with *לֹא*, as in the Ten Commandments; or by *אַל* = Gk. *μὴ*. See § 272, p. 141, notes.

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, *יְהוָה יְבָרֶכְךָ* *Jehovah shall bless thee . . . and see thou, יִרְאֶה*, i.e. ‘thou shalt see,’ *the good of Jerusalem*; ■ Sam. xxi. 3, *וְיָבִרְכְּכָה* *wherewith shall I make atonement, and bless ye*, i.e. ‘that ye may bless.’

284. **Infinitives** (§ 193, p. 75). *a. The Infinitive Absolute* expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, *אָלֶה וְכָחַשׁ וְנָאֵף וְנָאֵף וְנָאֵף וְנָאֵף* *swearing, and breaking faith, and killing, and stealing, and committing adultery*; so 2 Chron. xxxi. 10, *לֶאֱכֹל וּלְשָׂבֵעַ* *to eat and to be satisfied and to have to spare*, are infinitives put elliptically for ‘we have eaten,’ etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, *מָוֶת מָוֶת תָּמוּת* *to die thou shalt die*, i.e. ‘thou shalt surely die’; Isa. vi. 9, *שָׁמְעוּ וְשָׁמְעוּ וְשָׁמְעוּ* *hear ye to hear* *וְרָאוּ וְרָאוּ* *and see ye to see*, i.e. ‘hear ye indeed . . . see ye indeed.’ Sometimes it occurs in place of ■ finite verb, especially of the imperative, as Deut. v. 12, *שְׁמֹר* *the Sabbath-day.*

b. The Infinitive Construct is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הָיִיתָ הָאָדָם *alone is not good*; or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in*, יָשְׁבָתְךָ וְצֵאתְךָ וְבֹאֲךָ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הָדָעַת *good and evil*. Its most frequent use, however, is with prepositions, as בָּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to*; note also the phrase, לֵאמֹר *so as to say*, to be rendered *saying*.

285. **Participles** (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמֵּאֲמִין *the believing one* = 'he who believes'; Job v. 10, הַנִּתֵּן *who giveth*, etc. (Compare Gk. ὁ πιστεύων, ὁ δοῦς.)

b. In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall*; Amos ix. 11, *The tabernacle of David that is fallen*; Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative**.

NOUNS.

286. **Apposition.** Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow*; Gen. xxxix. 1, *a man, an Egyptian*. Often with proper names, 1 Kings iv. 1, הַמֶּלֶךְ שְׁלֹמֹה. See § 289, note *d*.

NUMBER.

287. *a. Pluralis excellentiae.* The Divine Names אֱלֹהִים, אֱלֹהִי, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes*; according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרָא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קָדְשִׁים הוּא אֵל-קָנוּא, *God is holy, He is a jealous God*.

Obs.—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as יהוה צְבָאוֹת *Jehovah of hosts* really contain an ellipsis of אֱלֹהֵי or אֲדֹנֵי *Jehovah* (God or Lord) *of hosts*. See § 99. With prefixes, the (kethibh) pointing of the Name is as for אֲדֹנֵי, thus בְּיְהוָה, קִיְיָהוָה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם *six wings, six wings* (to each); Deut. xiv. 22, שָׁנָה שָׁנָה *year by year*; 1 Chron. ix. 32, שַׁבַּת שַׁבַּת *every Sabbath*. Sometimes with !: Deut. xxxii. 7, דּוֹר-דּוֹר *many generations*; Ps. lxxxvii. 5, אִישׁ וְאִישׁ *this and that man*, R.V.; Ps. xii. 3, בֶּלֶב וְלֵב *with heart and heart* (with a double heart, duplicity); Prov. xx. 10, אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה *stone (weight) and stone, ephah and ephah*, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדַיִם וְרַגְלָיִם *weak hands and tottering knees*.

CASE.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. **The Absolute Case.** A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God, His way is perfect*; Ps. lxxiv. 17, '*Summer and winter, thou hast made them*'; Isa. xi. 10, '*The root of Jesse, unto Him shall the nations seek.*'

b. The special use of the plural construct, *אַשְׁרֵי* *the blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. **Genitive.** a. The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קֹדֶשׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness*; xlv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חַמַּס הַיֹּשְׁבִים *the violence of the inhabitants*, but Obad. 10, חַמַּס אָחִיךָ *the violence of thy brother*: in the former case, 'the violence committed by the inhabitants,' in the latter, 'the violence done to thy brother.'

c. The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock* לְאָבִיהָ *which (was) to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מְזִמּוֹר לְדָוִד *a Psalm (belonging or attributed) to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לְמַנְצִיחַ *for the Precentor*: and perhaps in the superscription to Ps. xlii, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שְׁקָלֵי זָהָב *shekels of gold*; 1 Sam. xvii. 7, שְׁקָלִים בַּרְזֶל *shekels of iron*. So Ezra viii. 21, הַנָּהָר אַהֲוָא *the river Ahava*; 1 Chron. v. 9, הַנָּהָר פָּרַת *the river Euphrates*; but 2 Kings xxiii. 29, and many other places, נָהָר פָּרַת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבַּע (Kirjath-Arba) *the city of Arba*; (compare Lat. *urbs Roma* or *urbs Romae*.) See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or

אל־. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, לְעֹשִׁיר הָיָה צֹאן, *a rich man had a flock*.

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, נָתַתְּנִי, *Thou hast given to me*; Neh. ix. 28, וַיִּזְעָקוּ, *and they cried to Thee*.

291. **Accusative.** *a.* For the Objective uses of the noun, with or without אֶת (אֹת), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as הַיּוֹם *to-day*; הַשָּׁחַר שְׁלֹשֶׁת יָמִים *darkness for three days*; (and perhaps Ps. cxvii. 2, יִתֵּן לִידִירוֹ שָׁנָא, *He giveth to His beloved in sleep*)¹; *space* (how large); *manner*, as בְּבֶטַח *security*; 1 Sam. xii. 11, וַיֵּשְׁבוּ בְּבֶטַח, *and ye dwelt securely* (but often with לְ, as Job xi. 18, לְבֶטַח תִּשְׁכָּב, *thou shalt rest securely*). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, רַק הַכִּסֵּא אֲנִי לְמִמֶּנּוּ, *only with regard to the throne will I be greater than thou*.

292. **Vocative.** For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, הַיָּם רָאָה וַיָּנָס, *the sea saw it and fled*, with ver. 5, מַה־לָּךְ הָיָה בִּי תִנּוּס, *what (happened) to thee, O sea, that thou fleest?* the noun being identical in both clauses. So Isa. xlii. 18, *Hear, ye deaf, and look, ye blind!* (הַעֲוִירִים, הַחֲרָשִׁים); Deut. xxxii. 1, הָאֵינִי הַשָּׁמַיִם, *give ear, ye heavens!*

Obs.—But in these cases, ‘the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.’—Gesenius.

293. **Ablative.** For the prepositions עַל, *in, at, on*, and מִן (מִי), *from*, see § 273.

ADJECTIVES.

294. *a.* For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

¹ Luther: *Seinen Freunden gibt er es schlafend*, see R.V. marg.

with participles. The following idioms must be especially noted:

A wise father, אָב חָכָם.

The wise father, הָאָב הַחָכָם.

The father is wise, חָכָם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as:

This day, הַיּוֹם הַזֶּה, Gen. vii. 13.

The sword turning every way, הַחֶרֶב הַמְתַּהַפֶּכֶת, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אֲבִרָהֶם וְשָׂרָה זָקֵנִים *Abraham and Sarah were old*. Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֵרָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

Substitutes for Adjectives. The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest*; Isa. xxxiii. 17, *a land of distances* = 'a far-off' or 'wide-stretching land.'

Occasionally, apposition takes the place of the genitive construction, and thus 'true words' may be written either דְּבָרֵי אֱמֶת *words of truth*, Eccl. xii. 10, or אֲמָרִים אֱמֶת *words (that are) truth*, Prov. xxii. 21.

b. Quality or attribute is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years*; Job v. 7, בְּנֵי רֵשֶׁף *the sons of flame*, i.e. 'the sparks.' Similarly, בֶּעַל *lord*, as *a lord of wing*, Prov. i. 17, for 'a winged thing.'

c. The Divine Name is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God*; lxxx. 11, *cedars of God*. Sometimes לֵאלֹהִים is used; as of Nineveh, Jonah iii. 3, עִיר־גְּדוֹלָה לְאֱלֹהִים *a city great before God*.

Degrees of Comparison. *d.* For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, *a brother offended — than a strong city*, where A.V. and R.V. supply the words *is harder to be won*. Elliptical constructions are exemplified in such phrases as Job xlii. 3, Ps. cxxxi. 1, נִפְלְאוֹת מִמֶּנִּי (more) *wonderful things than I* (can understand), 'too wonderful for me'; Isa. x. 10, מִדִּבְרֵיהֶם מִירוּשָׁלַם *their graven images* (were more) *than* (in) *Jerusalem*.

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph* (more) *than מִן all his sons*; 2 Sam. i. 23, קִלּוּ מֵאַרְיֹת וְגִבּוֹרֵי *they were swifter than eagles, they were stronger than lions*.

e. For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlii. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדֹלָם וְעַד־קִטְנָם *from their great* (one) *even unto their little* (one) = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גְּבוּרַת בְּבֵהֶמָה *strongest among beasts*; Song vi. 1, הַיָּפָה בְּנָשִׁים *the fairest among women*. Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, טוֹב מְאֹד *very good*; Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מְעֹלָה מְעֹלָה *very high*; מְטָה מְטָה *very low*; Eccl. vii. 24, עֲמֹק עֲמֹק *very deep*.

NUMERALS.

295. For the general construction of the Numerals, see §§ 265–269.

It should be noticed that כָּל (כָּל־) *all* is really a substantive, ‘the whole’ or ‘totality’; hence is unaffected by the gender or number of the word to which it refers; כָּל־הָאָרֶץ *all the earth*; כָּל־הַגּוֹיִם *all the nations*; the predicate (verb or adjective) usually agreeing with the noun. But כָּל־ prefixed to a singular noun without the Article means *every*: לֹא with כָּל־ is a denial of the whole = *not any*, as Gen. iii. 1.

PRONOUNS.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xliii. 11, אֲנֹכִי אֲנֹכִי יְהוָה, *I am Jehovah*; lvii. 6, הֵם הֵם לְרַגְלָךְ *they, they are thy lot*.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הִוא, to be read הִיא as if by a perpetual *q^eri*.

297. *a.* For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle (‘an old demonstrative,’ *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is (these are) Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* אֵשׁ = whither the king hath not sent.

b. For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (כִּי, כִּי, לִי, מִן), see the *Lexicon*.

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made,* יַפֵּל בַּשֶּׁחַח יָפַעַל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what*; as Gen. xviii. 17, הַמְכִּפָּה אֲנִי הַמְכִּפָּה אֲשֶׁר מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה *shall I hide from Abraham what I am doing?* (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֵת (אֶת), as in Prov. iii. 12, אֵת אֲשֶׁר-יֵאָהֵב יְהוָה *whom the Lord loveth.* So Gen. xlv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him,* i. e. 'him who has no helper': אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שׁ (rarely שׁ) followed by daghesh forte ('in compensation for the omitted ר', Gesenius). Thus, Ps. cxxiv. 6, שָׁלֹא נִתְּנָנוּ *who hath not given us up* (for אֲשֶׁר לֹא). Lam. ii. 16, הַיּוֹם נִשְׁקִינָנָהּ *the day which we looked for*; also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שְׁהוּא, or שׁ takes *sheva*, as Eccl. iii. 18, שְׁהֵם; once *gamets*, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative הַ sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מְקוֹם הַיָּסְדָהּ *the place that Thou hadst founded*; Prov. xxiii. 22, שִׁמְעוּ לְאָבִיךָ *Hearken to thy father that begat thee.* See also Job xv. 17.

298. **Connection of Clauses.** The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אוּ or, אֲזַ then, אַכֵּן certainly, אִילָם perhaps, בְּעֵבוֹר in order to, לְמַעַן for the sake of, לָכֵן therefore.

'These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or*, *then*, *but*, *notwithstanding*, *howbeit*, *so*, *thus*, *therefore*, *that*, constantly appear, where the Hebrew has simply ׀.' (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xlv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for vain*,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by ׀, the reader being left to discern the precise relation.

CHAPTER II.

READING LESSONS, WITH NOTES.

299. PRELIMINARY NOTE ON THE ACCENTS.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81-87) must be briefly indicated.

a. The six chief Distinctives have been given: viz. *Silluq*, *Athnach*, *Š'gholta*, *Zaqeph-qaton*, *Zaqeph-gadhol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords* (*domini*) with the Conjunctives as their *Attendants* (*servi*). The Disjunctives were subsequently divided into *Emperors* (*imperatores*) and *Kings* (*reges*)—the six already enumerated; the next two classes being *Princes* (*duces*) and *Officers* (*comites*). Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss¹.

b. It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus מִלֵּל (*mīlēl*, § 77) is a preposition and pronoun, *with us*; מִלָּרָ (*mīlra*) is a verb. perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, יָפֶתֹ הַבְּרוּרִי אֶחָיִי (יָשָׁם) might, apart from the accent, be rendered *Shem... the elder brother of Japheth*

¹ The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament*; Prose and Poetical respectively (Clarendon Press).

or the brother of Japheth the elder. But the connective accent (*mêr'kha*, see below) on מִפְּתִי shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Šegholta, p. 35; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

300. DISTINCTIVES: THIRD CLASS (*Duces*).

Rebhîa' (רְבִי' *resting*), equivalent to a comma; in shape like cholem, but usually found where a cholem would be impossible.

Zarqa (זֶרְקָה *scattering*), postpositive; indicating a slight pause, subsidiary to Šegholta.

Pashṭa (פָּשְׁטָה *extension*), postpositive; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashṭa is repeated, as Gen. i. 2, תְּהִי.

Yethîbh (יְתִיב *reversed*), prepositive; a half-comma, equivalent to Pashṭa.

Tebhîr (תֵּבִיר *broken*), somewhat less than a comma.

Shalsheth (שְׁלֹשֶׁת *chain*), isolating the word by way of emphasis. Very rare in Old Testament prose.

301. DISTINCTIVES: FOURTH CLASS (*Comites*).

Pazer (פָּזֵר *dispenser*).

Qarnê Pharah (קַרְנֵי פָּרָה *horns of a heifer*), otherwise known as פָּזֵר גָּדוֹל Great Pazer.

Têlisha g'dholah (תֵּלִישָׁה גְּדוֹלָה *great drawn-out*; a high note, emitted with effort), prepositive.

Geresh (גֶּרֶשׁ *expulsion*).

Gershayim (גֶּרֶשַׁיִם), Double Geresh.

Pesiq (פְּסִיק |), *restrainer*, a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

302. CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the 'lords,' however, preferring each his own 'servants' or 'servant,' according to certain complicated rules.

Munach (מוֹנַח *sustained*).

Mahpakh (מַחְפָּה *inverted*). Like Yethibh in form; but the latter is *prepositive*. Sometimes pointed מְחַפֵּה.

Qadhma (קֹדְמָה *going before*). Like Pashṭa in form, only Pashṭa is *postpositive*. Also called אֲזֵלָה *Azla*, 'going on,' i.e. not pausing in the melody.

Darga (דֶּרֶגָה *a trill*); attendant on Rebhíá' and Tebhîr.

T'lisha qeṭannah (תְּלִישָׁה קֶטְנָנָה *small drawn-out*). Compare the disjunctive *T'lisha g'dholah*.

Mêrekha (מֵירְכָה *prolonged*). Occasionally doubled (מֵירְכָהּ). Often attends Tiphcha.

Yerach (יָרַח *moon*) like an inverted Athnach. Sometimes called גִּלְגָּל *wheel*, from its original circular shape. The words בֶּן יוֹמוֹ *son of its day*, i.e. 'a day old,' are sometimes added to יָרַח.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives*; Rebhíá' with Geresh, and Mêrekha with Mahpakh (or Ôlè veyôrêd): *Conjunctives*; Mêrekha with Zarqa, and Mahpakh with Zarqa.

Note—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303.

THE BOOK OF RUTH¹.

CHAPTER I.

1. וַיְהִי בִּימֵי שָׁפֶט הַשְּׁפֹטִים וַיְהִי רָעַב בְּאֶרֶץ וִילָךְ אִישׁ
 מִבֵּית לֶחֶם יְהוּדָה לָגוּר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי
 בָנָיו: 2. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם
 שְׁנֵי-בָנָיו מַחְלֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לֶחֶם יְהוּדָה
 וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִי-שָׁם: 3. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי
 וַתֵּשֶׂאֶר הִיא וּשְׁנֵי בָנֶיהָ: 4. וַיָּשָׂאוּ לָהֶם נָשִׁים מֵאֲבֹת
 שָׁם הָאֶחָת עֲרָפָה וְשֵׁם הַשֵּׁנִית רוּת וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר
 שָׁנִים: 5. וַיָּמָתוּ גַם-שְׁנֵיהֶם מַחְלֹן וְכִלְיוֹן וַתֵּשֶׂאֶר הָאִשָּׁה

CHAPTER I.

1. וַיְהִי § 254 b. The ו links to the book of Judges, to which Ruth is an appendix. This introductory וַיְהִי is regularly followed by another וַ § 298; and it came to pass . . . that (lit. and) there was a famine. בִּימֵי in the days of, בָּ + יָמֵי from יוֹם §§ 131, 162. the judging of the Judges, inf. const. and ptc. qal שָׁפֶט וַיָּלֶךְ and went, § 247 b. 1. from Bethlehem Judah לָגוּר to sojourn, inf. const. qal; for qamets, see p. 46 note, and p. 51. וּשְׁנֵי בָנָיו in the district of, בָּ + יָמֵי pl. const. of שָׂדֵה § 162. וְאִשְׁתּוֹ § 162. and two, his sons, §§ 162, 265 (2).

2. וְשֵׁם אֱלִימֶלֶךְ § 263. נַעֲמִי No'omi (not Naomi), § 56. 1. 3 pl. impf. qal בָּאוּ and they came, followed by simple accus. of place without preposition § 277 d. וַיְהִי 3 pl. impf. qal הָיָה § 254.

3. וַיָּמָת from מוֹת § 249 g. וַתֵּשֶׂאֶר 3 s. f. impf. niph. and (she) was left, note agreement of verb with nearer subject, as ver. 6.

4. וַיָּשָׂאוּ 3 pl. impf. qal נָשָׂא § 244 a, for omitted daghesh § 38 b. לָהֶם § 176. 162. נָשִׁים § 120, 262. הָאֶחָת הַשֵּׁנִית §§ 266, 269. וַיָּשְׁבוּ from יָשָׁב § 247. 1 b (1). כְּעֶשֶׂר שָׁנִים about ten years, § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמָתוּ 3 pl. impf. qal מוֹת, with defective shureq, §§ 18, 19, and died

¹ In the Notes, the sign ' or " marks the abridgement of a word in the text.

מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁה: 6. וְתָקַם הִיא וְכָל־תִּיהָ וְתִשָּׁב
 מִשְׁדֵּי מוֹאֵב כִּי שָׁמְעָה בְּשֹׁדֶה מוֹאֵב כִּי-פָקַד יְהוָה אֶת-
 עַמּוֹ לְתֵת לָהֶם לֶחֶם: 7. וַתֵּצֵא מִן-הַמָּקוֹם אֲשֶׁר הָיְתָה-
 שָׁמָּה וּשְׁתֵּי כִלְתֶּיהָ עִמָּה וַתִּלְכְּנָה בְּדֶרֶךְ לָשׁוּב אֶל-אֶרֶץ
 יְהוּדָה: 8. וַתֹּאמֶר נַעֲמִי לְשֵׁתִי כִלְתֶּיהָ לִכְנָה שִׁבְנָה
 אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
 עָשִׂיתֶם עִם-הַמֵּתִים וְעִמָּדִי: 9. יֵהֵן יְהוָה לָכֶם וּמִצָּאֻן
 מְנוּחָה אִשָּׁה בֵּית אִישָׁה וַתִּשָּׁק לָהֶן וַתִּשְׁאַנֶּה קוֹלָן

יעש קרי, ver. 8.

בנ'א ש' רפה, ver. 7.

also the two of them. נִיפּ, to be left (ver. 3), with following מִן, to be bereaved of. יְלָדֶיהָ from יָלַד (segholate) her children.

6. פְּלָה pl. of וְכָל־תִּיהָ from קוּם § 249 g, for construction cf. ver. 3. עַמּוֹ שְׁמַע qal s. f. pf. § 249 g. שִׁיב from נָתַב with 3 s. f. suff. § 155. לָתֵת § 244 e, p. 46 note. לָהֶם pause form § 88.

7. יָצָא 3 s. f. impf. qal. אִשָּׁה ה' שָׁמָּה lit. which she was there, i. e. where she was, p. 140, note 3 and § 297 a; for daghesh in ש see § 37. 3. Massoretic note: in another copy (בְּנִסְחָא אֶחָדָה) ש without daghesh; 'weak.' רַפָּה § 266 and foot-note². עָמָה § 181. 3 pl. f. impf. qal. לָשׁוּב, for form see on לָגוּר ver. 1.

8. שִׁבְנָה § 247. 1 b (1). 2 pl. f. imperat. qal. לָכְנָה § 246 a. וַתֹּאמֶר 2 pl. f. imperat. qal. שִׁיב go (ye), return ye, each (אִשָּׁה) to the house of her mother. יַעֲשֶׂה see § 97; the text has the ordinary impf. qal of עָשָׂה, viz. יַעֲשֶׂה, which must be taken in a jussive sense, may Jehovah show you mercy (lit. accomplish mercy with you); the margin substitutes the proper jussive form יַעֲשֵׂה § 253 d. בָּאֲשֶׁר § 274. 2 pl. m. perf. qal. עָשִׂיתֶם § 253 b; for masc. see § 276 b, and cf. עָמְכֶם ptc. qal מֵהַמֵּתִים the dead ones. עִמָּדִי with me, a strengthened form of עִמִּי, cf. ver. 11.

9. יֵהֵן § 244 e impf. in jussive sense. מִצָּאֻן, imperat., defectively written for מִצָּאֶנָּה § 252 b. Jehovah give to you that ye may find, for imperat. see § 228, Obs. 1 and § 283. בֵּית accus. of place, § 291 b, at the house of. וַתִּשָּׁק 3 s. f. impf. qal. נָשָׂא with לְ to kiss. וַתִּשְׁאַנֶּה impf. qal. בָּנָה impf. qal.

וּתְבַכֶּינָהּ : 10. וּתֹאמְרָנָה לָהּ כִּי־אֶתְּךָ נָשׁוּב לְעַמֶּךָ :
 11. וּתֹאמֶר נַעֲמִי שְׁבִנָּה בְנֹתַי לָמָּה תִּלְכְּנָה עִמִּי הָעוֹד־
 לִי בָנִים בְּמַעֲי וְהָיוּ לָכֶם לְאִנְשִׁים : 12. שְׁבִנָּה בְנֹתַי
 לָכֵן כִּי זָקַנְתִּי מִהָיֹת לְאִישׁ כִּי אִמְרֹתַי יִשְׁלִי תִקְוָה גַם
 הָיִיתִי הַלֵּילָה לְאִישׁ וְגַם יִלְדֹתַי בָּנִים : 13. הֲלֹהֶנּוּ
 תִּשְׁפְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהֶן תַּעֲגֹנָה לְבִלְתִּי הָיֹת
 לְאִישׁ אֶל בְּנֹתַי כִּי־מֵר־לִי מֵאֵל מִכֶּם כִּי־יִצְאָה בִּי יָד־
 יְהוָה : 14. וְתִשְׁנָה קוֹלָן וּתְבַכֶּינָה עוֹד וְתִשְׁקַע עֵרְפָּהּ
 לַחֲמוֹתֶיהָ וְרוֹת דְּבַקָּה־בָּהּ : 15. וּתֹאמֶר הִנֵּה שָׁבָה

'אָחֵר, ver. 14.

10. לָהּ § 176. כִּי *may but* (RV.), or perhaps = Gk. *ὅτι* in quoted speech, and not to be translated. אֶתְּךָ § 182. נָשׁוּב § 249 c. לְעַמֶּךָ from עַם.

11. בְּנֹתַי § 162 *my daughters*. לָמָּה p. 142. נַעֲמִי cf. ver. 8. *is it yet to me sons?* for הָ see pp. 142, 143. בְּמַעֲי (strengthening methegh with she'va) from מַעֲי pl. of מַעַ (not used). וְהָיוּ § 254 *that they may be*, see § 298. 'אָ § 162 *for husbands*.

12. לָכֵן for full form see ver. 8. זָקַנְתִּי § 221 d. ii. מִהָיֹת § 254; for comparative מִ see § 173; for implicit daghesh in הָ see § 38 b, cf. 241. 2 b; lit. *I am old from being*, i. e. *too old to be*. כִּי 'אָ for *I said*, a vivid way of expressing *for if I should say*; so the following pfs. הָיִיתִי § 254.

13. הֲלֹהֶנּוּ *is it for this?* fem. suff. for neut., Lat. *haec*, Gk. *ταῦτα*, cf. § 276 b. חֲשִׁי 2 pl. f. impf. piel. שְׁבִר אֲשֶׁר until, p. 144. יִגְדְּלוּ pause form of יִגְדְּלוּ (impf. A). תַּעֲגֹנָה (for גָּה...) 2 pl. f. impf. niph. of נָגַן (only found here) *ye will shut yourselves up*. לְבִלְתִּי p. 142. 5. הָיֹת § 254. אֶל p. 141, with verb understood. מִכֶּם either מִ comparative, § 173, *it is far more bitter for me than for you* (RV. marg.), or *from you* = *because of you, it grieveth me much for your sakes* (A.V.).

14. וְתִשְׁנָה = וְתִשְׁאָנָה § 252 c, 3 pl. f. impf. qal נִשְׂאָה (see note; 'אָחֵר *Aleph is wanting*). לַחֲמוֹתֶיהָ from חֲמוֹת (fem. of חָם *father in law*); for pointing of ל see § 65 c, for meaning ver. 9. דְּבַקָּה־בָּהּ *cleaved unto her*, for daghesh see § 37 (3).

15. שָׁבָה from שׁוּב see § 249 e. יְבִמְתְּךָ *thy sister in law*, probably from

יִבְמַתְךָ אֶל-עַמָּה וְאֶל-אֱלֹהֶיהָ שׁוּבִי אַחֲרֵי יִבְמַתְךָ :
 16. וְתֹאמַר רוּת אֶל-תַּפְגְּעֵי-בִי לְעֶזְבֶּךָ לָשׁוּב מֵאַחֲרֶיךָ
 כִּי אֶל-אֲשֶׁר תִּלְכִּי אֵלַי וּבְאִשֶּׁר תִּלְכִּינִי אֵלַיִן עִמָּךְ עָמִי
 וְאֱלֹהֶיךָ אֱלֹהֵי : 17. בְּאִשֶּׁר תִּמּוּתִי אֲמוּת וְשֵׁם אֲקַבֵּר
 כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסֶּף כִּי חַמּוּת יִפְרִיד בֵּינִי
 וּבֵינֶךָ : 18. וְתֵרָא כִּי-מִתְאַמָּצַת הִיא לִלְכֹת אֶתָּה
 וּתְחַדֵּל לְדַבֵּר אֵלֶיהָ : 19. וּתִלְכְּנָה שְׁתֵּיהֶם עַד-בּוֹאָנָה
 בֵּית לֶחֶם וַיְהִי כְּבֹאֲנָה בֵּית לֶחֶם וּתְהִם כָּל-הָעִיר
 עָלֶיהֶן וַתֹּאמְרָנָה הֵנָּה גַּעֲמִי : 20. וְתֹאמַר אֶלֶיהֶן

יִבְמַת (segh.). אֱלֹהִים here probably in pl. sense, *gods*. שׁוּבִי 2 s. f. imperat. qal. שׁוּב אַחֲרֵי p. 143.

16. אֶל with impf. p. 141. § 176. לְעֶזְבֶּךָ to leave thee (fem.), § 233, note 4; לְ + עֶזַב + לְ. "מֵאַחֲרֶיךָ from after thee (fem.), § 182; for prefix, p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. "אֶל-אֲשֶׁר whither. 2 s. f. impf. qal. אֵלַי where. "אֵלֶיךָ see לִי and cf. § 250. Note the terse, vivid, *thy people my people, and thy God my God*.

17. אֲקַבֵּר niph. קָבַר 3 s. m. impf. hiph. יִקְבֹּר add (with defective cholem), § 247. 1 a; lit. *Jehovah do so to me and so add* (sc. to do, (לְעֲשׂוֹת), i. e. and do more also; note full form of impfs. in jussive sense (a frequent formula of oath). כִּי for. מָוֶת § 153, note 2. בֵּין between, repeated, with suff.

18. וְתֵרָא § 253 d. 3, and she saw that she was hardening herself to go with her. "מֵהִתְאַמָּצַת hithp. fem. ptc. לִלְכֹת inf. const. qal from לָךְ § 247. 1 b. 1; for prefix לְ see ver. 1. אֶתָּה § 182. וּתְחַדֵּל 3 s. f. impf. qal § 240. 1 d. דַּבֵּר inf. piel. אֶלֶיהָ § 182.

19. שְׁתֵּיהֶם *they two*, for masc. suff. see ver. 8. בּוֹאָנָה inf. const. qal בּוֹא with 3 pl. f. suff. (for more usual בֹּא) until their coming, i. e. until they came; so כָּבָּ when they came. וּתְהִם 3 s. f. impf. niph. הִים §§ 240. 2, 249 b; for const. of וְ see ver. 1. כָּל see כָּל and §§ 69, 48. 3. עָלֶיהֶן § 182 about them (lit. upon, cf. Gk. ἐπὶ). וַתֹּאמְרָנָה 3 pl. f. impf. qal and they (i. e. the women of the city) said. הֵנָּה interrog. p. 143; is this No'omi?

אֶל-תְּקַרְאָנָהּ לִי נַעֲמִי קְרָאן לִי מֶרֶא פִי-הֶמֶר שְׂדֵי לִי
 מֵאֹד : 21. אֲנִי מְלָאָה הַלֵּכְתִּי וְרִיקָם הִשִּׁיבֵנִי יְהוָה
 לָמָּה תְקַרְאָנָהּ לִי נַעֲמִי וַיְהִי עֲנָה בִּי וְשְׂדֵי הָרֶעַ-לִּי :
 22. וַתֵּשֶׁב נַעֲמִי וְרוּת הַמּוֹאבִּיָּה כָּל־תְּהַ עִמָּהּ הַשָּׂבָה
 מִשְׂדֵּי מוֹאָב וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלִית קְצִיר שְׁעָרִים :

CHAPTER II.

1. וְלַנַּעֲמִי מִידַע לְאִשָּׁה אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת
 אֱלִימֶלֶךְ וְשָׁמוֹ בָּעִז : 2. וַתֹּאמֶר רוּת הַמּוֹאבִּיָּה אֶל-

מורע קרי ii. 1.

"א, ver. 20. במקום ה"

20. אֶל p. 141. *call* (with following dat. לִי) 2 pl. f. impf. qal. לִי daghesh § 37. 3. נַעֲמִי i. e. *my delight*. קְרָאָהּ for קְרָאָהּ 2 pl. f. imperat. qal, cf. ver. 9. מְרָא fem. of מֵר *bitter*, an unusual and apparently late form for מְרָה, which the *q^r* prefers; the foot-note is "בְּמָקוֹם הַ" *aleph* in place of *he*. הֶמֶר 3 s. pf. hiph. מֵר §§ 245 b, 242, with dat. לִי *hath made it bitter for me*. שְׂדֵי *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. מְלָאָה fem. מְלָא *full* (adjectives in emphatic positions before the verbs). הִשִּׁיבֵנִי 3 s. pf. hiph. שׁוּב with 1 pers. s. suff. §§ 249 c, 231, 233, *hath brought me back*. לָמָּה p. 142. וַיְהִי for וַ 99, note 3. הָרֶעַ for הָרֶעַ 3 s. pf. hiph. רָעַע, cf. הֵמֶר ver. 20.

22. וַתֵּשֶׁב cf. וַתָּקָם ver. 6. הִשָּׁבָה pf., see ver. 15; הִ' is here a rel. pron., *who returned* (more naturally expressed by הִשָּׁבָה ptc., p. 75, but the accent is against this). וַיְהִי for fem. comp. ver. 8. תְּהַלָּה *beginning*, root חָלַל—in the beginning of the harvest of barley.

CHAPTER II.

1. מִידַע see § 97; the *q^r* is מִידַע const. of מִידַע, the genitive relation being doubly expressed by the const. and the following לִי, cf. § 273; the *k^ethibh* is מִידַע pual ptc. of יָדַע *one known, an acquaintance, kinsman*; And to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth. וְשָׁמוֹ and *his name*, § 258. 2 b.

נַעֲמִי אֶלְכֶּה-נָּא הַשָּׂדֶה וְאֶלְקָטָה בַּשָּׂבִלִים אַחֲרָי אֲשֶׁר
אֲמַצֶּה-הֶן בְּעֵינָיו וְתֹאמַר לָהּ לְכִי בָתִּי : 3. וְתִלָּךְ
וְתִבּוֹא וְתִלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקְּצָרִים וְיָקָר מְקֹרָה חֲלֶקֶת
הַשָּׂדֶה לְבָעֹז אֲשֶׁר מִמְּשַׁפַּחַת אֱלִימֶלֶךְ : 4. וְהִנֵּה-בָּעֹז
בָּא מִבֵּית לָחֶם וְיֹאמַר לַקּוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ
לּוֹ יְבָרְכֶךָ יְהוָה : 5. וְיֹאמַר בָּעֹז לְבָעֹזוֹ הַנָּעֵב עַל-
הַקּוֹצְרִים לְמִי הַנֶּעֱרָה הַזֹּאת : 6. וַיַּעַן הַנֶּעֱרָה הַנָּעֵב
עַל-הַקּוֹצְרִים וַיֹּאמֶר נֶעֱרָה מוֹאבִיָּה הִיא הַשֹּׁבָה עִם-
נַעֲמִי מִשְׁדֵּי מוֹאָב : 7. וְתֹאמַר אֶלְקָטָה-נָּא וְאֶסְפַּתִּי
בַּעֲמֻרִים אַחֲרֵי הַקּוֹצְרִים וְתִבּוֹא וְתַעֲמֹד מֵאִזְ הַבִּקָּר

2. אֶלְכֶּה-נָּא I s. impf. qal יִלָּךְ viz. אֶלָּךְ with cohortative ה־ and strengthening נָּא, § 219 a; *let me, I pray thee, go*; for daghesh § 37. 3. "וְאֶלָּךְ" I s. impf. piel cohort. וְלָקַט with ו conjunctive; and *let me glean* § 122 pl. of שָׂבִילֹת (see Judges xii. 6) *among the ears of corn*. אַחֲרָי for const. see § 187. 1 and § 297; *after him in whose eyes*. וַיֹּאמְרוּ dual of עָיַן § 153, with 3 s. suff. לְכִי 2 f. imperat. qal יִלָּךְ § 247. I b. 1. בָּתִּי § 162.

3. קָצְרִים pl. ptc. qal קָצַר the reapers. 3 s. impf. apoc. qal קָרָה § 253 d. 2. מְקֹרָה lot, with 3 s. f. suff. and *her lot chanced (to be in) the portion of the field (which belonged) to Boaz*.

4. הִנֵּה § 275. בָּא ptc. qal. בּוֹא עִמָּכֶם § 181. לוֹ § 176. יְבָרְכֶךָ 3 s. impf. piel בָּרַךְ § 241. 2 a, with 2 s. suff., in jussive sense, *Jehovah bless thee*.

5. נֶעֱרָב § 153. הַנָּעֵב ptc. niph. נָצַב § 244 a, 193, *who was set over the reapers*. לְמִי § 186.

6. עָנָה § 253 d. 3 s. impf. qal וַיַּעַן pause form. "נָּעֵ" a Moabitish maiden she (is). הַשֹּׁבָה see i. 22.

7. אֶלְקָטָה-נָּא see ii. 2. וְאֶסְפַּתִּי I s. pf. qal אָסַף with ו consec. §§ 228, 298; *that I may gather*. "בָּתִּי" from עָמַר § 153, with בָּ and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. וְתִבּוֹא 3 s. f. impf. qal בּוֹא and she came. וְתַעֲמֹד 3 s. f. impf. qal עָמַד § 240. I b (with fully written *cholem*) and has remained. מֵאִזְ since (lit. from מִי then מֵאִזְ). עַד prep. p. 144.

וְעַד-עֲתָה זֶה שְׁבֵתָהּ הַבַּיִת מִעַתָּה : 8. וַיֹּאמֶר בְּעֵז אֵל-
רוֹת הָלוֹא שָׁמַעַתְ בָּתִּי אֶל-תְּלָכִי לִלְקֹט בַּשְּׂדֶה אַחֵר
וְגַם לֹא-תַעֲבוּרִי מִזֶּה וְכֵה תִדְבָּקִין עִם-נַעֲרָתִי : 9. עֵינֶיךָ
בַּשְּׂדֶה אֲשֶׁר-יִקְצְרוּן וְהִלַכְתְּ אַחֲרֵיהֶן הָלוֹא צְוִיתִי אֶת-
הַנְּעָרִים לְבִלְתִּי נִגְעֶךָ וְצִמַת וְהִלַכְתְּ אֶל-הַכְּלָיִם וְשִׁתִּית
מֵאֲשֶׁר יִשְׁאַבּוּן הַנְּעָרִים : 10. וְתַפֵּל עַל-פְּנֵיהָ וְתִשְׁתַּחֲוֶה
אֶרְצָה וְתֹאמַר אֵלָיו מִדּוּעַ מֵצֵאתִי חֵן בְּעֵינֶיךָ לְהַפְרִינִי

עַתָּה p. 140 *even until now*. שְׁבֵתָה i.e. שָׁבַת inf. const. gal יָשָׁב § 247. 1 with 3 s. f. suff. *her sitting*. הַבַּיִת accus. of place, *in the house* (i.e. the hut where the reapers rested). Boaz probably found her resting; lit. *this (זֶה) her sitting in the house (is) a little*.

8. הָלוֹא p. 141. שָׁמַעַתְ 2 s. f. pf. gal שָׁמַע § 242 c. בָּתִּי § 162 *hearest thou not my daughter?* תְּלָכִי 2 s. f. impf. gal יָלַךְ § 247. 1 b. לִלְקֹט inf. const. gal with prefix לְ pp. 51, 143. אַחֵר *another*. תַּעֲבוּרִי 2 s. f. impf. gal עָבַר (for תַּעֲבִירִי § 240. 1 c; a few forms occur with the *cholem* of the impf. retained before וְ and י, and lightened into *shureq*; cf. Ex. xviii. 26 יִשְׁפֹּטוּ *they will judge*, for יִשְׁפֹּט). מִזֶּה *from here, hence*. כֹּה *here*, p. 139. תִּדְבָּקִין ■ s. f. impf. gal דָּבַק impf. A; forms in וְ and י sometimes append a ן (*nun paragogic*) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *shēva* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נַעֲרָה pl. נָעָרָה with 1 pl. suff.

9. עֵינֶיךָ dual עֵין § 153, note 2, with 2 s. f. (*let*) *thine eyes (be)*. יִקְצְרוּ (fem. suff.), for יִקְצְרוּ (masc.), cf. ver. 8. וְהִלַכְתְּ 2 s. f. pf. הָלַךְ and go, § 228, Obs. 1. אֶת § 182. צְוִיתִי 1 s. pf. piel צָוָה §§ 251, 253. לְבִלְתִּי p. 142. נִגְעֶךָ inf. const. gal נָגַע i.e. נָגַע with 2 s. f. suff. §§ 233, 242 a. צִמַת 2 s. f. pf. צָמָא as if from צָמָה § 252 c, and with imperfect *chireq*, and (*when*) *thou art thirsty*. וְהִלַכְתְּ then thou shalt go. כְּלָיִם pl. כָּלִי seghe. § 258. 1. שִׁתִּית 2 s. f. pf. gal שָׁתָה 3 pl. impf. gal שָׁאָב cf. ver. 8; and thou shalt drink of that which the young men draw.

10. וְתַפֵּל 3 s. f. impf. gal נָפַל § 244 a. פְּנֵיהָ see פָּנִים. אֶרְצָה to the earth, אָרָץ with ה local, see p. 79, note ^e. מִדּוּעַ p. 142. הַפְרִינִי inf. const. hiph. נָכַר with 1 s. suff. to regard me, i.e. *that thou regardedst me*. נָכְרִיָּה fem. נָכְרִי (nók) *stranger*.

וְאֶנְכִי נִכְרִיָּה : 11. וַיַּעַן בְּעֵז וַיֹּאמֶר לָהּ הֲגֵד הַגֵּד לִי
 כָּל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתַי אַחֲרֵי מוֹת אִישָׁי וַתַּעֲזֹבֵי
 אֲבִיךָ וְאִמֶּךָ וְאֶרְצִי מוֹלַדְתְּךָ וַתֵּלְכִי אֶל-עַם אֲשֶׁר לֹא-
 יָדַעְתָּ הִמּוֹל שְׁלִשָּׁם : 12. יִשְׁלַם יְהוָה פְּעֻלָּתְךָ וַתְּהִי
 מְשֻׁבָּרַתְךָ שְׁלֵמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת
 לַחֲסוֹת תַּחַת-כְּנָפָיו : 13. וַתֹּאמֶר אֲמַצְאֶנּוּ בְּעֵינַיִךָ
 אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל-לֵב שְׁפַחְתָּךָ וְאֶנְכִי לֹא
 אֶהְיֶה כְּאַחַת שְׁפַחְתְּךָ : 14. וַיֹּאמֶר לָהּ בְּעֵז לֵעַת
 הָאֵכָל גָּשִׁי הָלֶם וְאֶכְלָתָּ מִן-הַלֶּחֶם וְשִׁבְלָתָּ פִתָּךְ בַּחֲמִץ

וְכ"א לה, ver. 14.

11. וַיַּעַן ver. 6. הֲגֵד inf. abs. hoph. §§ 210, 244. 3 s. pf. hoph. of the same: for construction, see § 284 a; it has been fully told. עָשִׂיתָ 2 s. f. pf. qal עָשִׂיתָ with עַם (i. 8, ii. 19) or אֶת (with) to do unto. מוֹת const. מוֹת. "מָוָה 2 s. f. impf. qal עָוָה § 240. I c. אֲבִיךָ § 162. אִמֶּךָ § 155. מוֹלַדְתָּ birth (יָלַד). יָדַעְתָּ § 242 c. "הָ the day before yesterday, i. e. before.

12. יִשְׁלַם piel שְׁלַם may (Jehovah) requite. פְּעֻלָּה work § 153. 3 s. f. jussive impf. הִזְיָה § 254. מְשֻׁבָּרָה (f.) reward. שְׁלֵמָה complete, full. מֵעַם from (lit. pf. from with). בָּאתָ 2 s. f. pf. qal. "לָחַ inf. const. qal הָסָה §§ 253 a, 65 c. כְּנָפָיו dual with 3 pl. suff. כָּנַף; for const., see § 187. I, and cf. i. 7; which thou camest to take refuge under His wings, i. e. under whose wings, etc., § 297 a.

13. אֲמַצְאָ § 252 a, impf. in cohortative sense, let me find. אֲדֹנָי lord. 2 s. m. pf. piel נִחַמְתָּ § 241. 2, 3, with 1 s. suff. § 231 thou hast comforted me. עַל-לֵב to the heart of, cf. Is. xl. 2. שְׁפַחְתָּךָ seghol for sh^{va} in pause, § 88. וְאֶנְכִי though I, § 298. אֶהְיֶה § 254. כְּאַחַת § 266 (even) as one of thy handmaidens.

14. לָהּ to her, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'לָהּ' i. e. with raphē, §§ 61, 96. 2. גָּשִׁי for ordinary גָּשִׁי 2 s. f. imperat. qal גָּשָׁה § 244 b. וְאֶכְלָתָּ for const. see §§ 228, Obs. I, 283. פִּתָּךְ i. e. morsel, § 258. 2 with 2 s. f. suff. יִשְׁבֵּב 3 s. f. impf. apoc. יָשָׁב § 247. I b (I) and she sat. מִצֵּד at the side

וַתֵּשֶׁב מִצַּד הַקִּצְרִים וַיִּצְבֹּט-לָהּ קָלִי וְהִאֲכַל וַתִּשְׁבַּע
וַתִּתֵּר: 15. וַתָּקֶם לְלֶקֶט וַיֵּצֵר בָּעֵז אֶת-נַעֲרֶיו לְאֹמֶר גַּם בֵּין
הָעֹמְרִים תִּלְקֹט וְלֹא תְכַלִּימֶיהָ: 16. וְגַם שָׁלַתְשָׁלוּ לָהּ
מִן-הַצִּבְתִּים וַעֲבֹתָם וְלֶקֶטָהּ וְלֹא תִגְעְרוּ-בָהּ: 17. וַתִּלְקֹט
בַּשָּׂדֶה עַד-הָעֶרֶב וַתַּחבֹּט אֶת אֲשֶׁר-לֶקֶטָהּ וַיְהִי כִּאיִפָּה
שְׁעָרִים: 18. וַתֵּשֶׂא וַתָּבֹא הָעִיר וַתֵּרָא חֲמוּתָהּ אֶת
אֲשֶׁר-לֶקֶטָהּ וַתּוֹצֵא וַתִּתֵּן-לָהּ אֶת אֲשֶׁר-הוֹתֵרָה מִשְׁבַּעָה:
19. וַתֹּאמֶר לָהּ חֲמוּתָהּ אֵיפָה לֶקֶטָה הָיוּם וְאַנְה עֲשִׂית

פתח, ver. 14.

of, for מן cf. p. 140, note 4. וַיִּצְבֹּט i. e. יִצְבֹּט with *ō* shortened to *ō* before *maqṣeph*, §§ 69, 48. 3 and he reached. "וַתֵּרָא" § 246 a. 3 s. f. impf. apoc. hiph. וַתֵּרָא § 247. 1 a, and she left (thereof); full form וַתֵּרָא, apoc. hiph., but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. וַתָּקֶם § 249 g. לֶקֶט inf. const. piel לֶקֶט cf. ii. 8. 3 s. m. impf. apoc. צָנָה §§ 251, 253 d. 4. לְאֹמֶר § 246 c. "וַיֵּצֵר" ver. 7. 3 s. f. impf. piel לֶקֶט in a jussive sense which the following verbs maintain, let her glean. "תְּכַלִּי" 2 pl. m. impf. hiph. כָּלַם with 3 s. f. suff. reproach her not.

16. "שָׁלַת" inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal שָׁלַל § 245; for const. see ver. 11. צָנָה segħ. bundle. "וַיֵּצֵר" pf. qal with ו consec. § 228, Obs. 1 (hereafter a virtual imperat., see ver. 15). "וְלֶקֶט" pf. piel with ו consec. that she may glean, §§ 280, 298. "וַתֵּרָא" impf. qal נָצַר rebuke, followed by א of person.

17. עֶרֶב evening in pause עָרַב § 88. "וַתֵּרָא" impf. qal חָבַט § 240. 1 d. אֶת § 126. "לֶקֶט" 3 s. pf. piel, note retained *tsere* with *zaqeph-gaṭon*, §§ 85, 88, 205. וַיְהִי § 254. אֵיפָה about; note apposition § 286; an ephah, barley.

18. וַתֵּשֶׂא 3 s. f. impf. נָשָׂא §§ 244, 252, and she took (it) up. הָעִיר accus. of place, to the city, cf. i. 2. וַתֵּרָא i. 18. וַתּוֹצֵא 3 s. f. impf. apoc. hiph. וַיֵּצֵר; full form וַתּוֹצֵא §§ 247. 1 a, 227, and she brought out. וַתִּתֵּן § 244 e; *tsere* shortened to *seghol* before *maqṣeph*, cf. ver. 14. הוֹתֵרָה (defective *chireq*) perf. hiph., cf. ver. 14. מִשְׁבַּעָה i. e. מִן after, שָׁבַע inf. const. qal שָׁבַע with 3 s. f. suff. § 233, lit. after her being satisfied, cf. ver. 14.

19. הָיוּם p. 140. עֲשִׂית prob. hast thou worked, cf. ver. 11. וַיְהִי § 254.

יְהִי מִכִּירְךָ בָּרוּךְ וַתִּגַּד לַחֲמוּתָהּ אֶת אֲשֶׁר-עָשָׂתָה עִמּוֹ
וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בָּעוֹ:
20. וַתֹּאמֶר נַעֲמִי לְכַלְתָּה בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא-
עֲזָב חֲסִדּוֹ אֶת-הַחַיִּים וְאֶת-הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי
קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ הוּא: * 21. וַתֹּאמֶר רִוַת
הַמּוֹאֲבִיָּה גַם אֶבְרָאָם אֱלֹהֵי עַם-הַנְּעָרִים אֲשֶׁר-לוֹ
הִתְבָּלֵן עַד אִם-כָּלוּ אֶת כָּל-הַקְצִיר אֲשֶׁר-לִי: 22. וַתֹּאמֶר
נַעֲמִי אֶל-רִוַת כָּל־תָּהּ טוֹב בְּתִי כִי תִצְאוּ עִם-נַעֲרוֹתֶיהָ
וְלֹא יִפְגְּעוּ-בָךְ בַּשָּׂדֶה אַחֵר: 23. וַתִּדְּבַק בַּנְּעָרוֹת בָּעוֹ
לְלֶקֶט עַד-כָּלוֹת קְצִיר-הַשְּׂעִירִים וְקְצִיר הַחֲטִיִּם וַתָּשָׁב
אֶת-חֲמוּתָהּ:

חצי הספר בפסוקים, ver. 21.

בָּרוּךְ ptc. pass. qal בָּרַךְ cf. ver. 10, with 2 s. f. suff. מִכִּירְךָ ptc. hiph. blessed be he-who-regarded-thee. נָגַד 3 s. f. impf. apoc. hiph. וַתִּגַּד § 126, with whom she (had) worked, for const. see §§ 187. I, 297 a.

20. לַיהוָה of Jehovah, §§ 273. 2. חָסֵד segh. § 153. חַי with אֶת living. מִחָ ptc. qal מִיחָ 289 c; who hath not left off his kindness with the living and with the dead. קָרוֹב near, related to. לָנוּ § 176. מִזֵּה i. e. (מִגֹּאֲלֵינוּ) of our near-kinsmen (lit. redeemers) he (is). גֹּאֵל ptc. qal גֹּאֵל cf. Lev. xxv. 25, Deut. xxv. 5-10.

21. אֱלֹהֵי § 182. נַעֲרִים pl. נָעַר com. gend. young man or maiden, here prob. fem. = נַעֲרוֹת vv. 8, 22. אֲשֶׁר-לִי which (are) to me, which I have, my. "חַד ver. 8. עַד אִם until. כָּלוּ 3 pl. pf. piel כָּלוּ they have ended. The marginal note fixes this verse as 'the middle of the book in verses'; see note at end.

22. בְּתִי ver. 2. תִּצְאוּ 2 s. f. impf. qal יִצְאוּ § 247. I b (1). "פִּי 3 pl. impf. qal פָּנַע cf. i. 16; and that they fall not upon thee in another field.

23. בִּין among the maidens of. כָּלוֹת inf. const. qal כָּלוּ § 253 a. חֲטִיִּם pl. חֲטָה. וַתָּשָׁב § 247, and she dwelt.

CHAPTER III.

1. וַתֹּאמֶר לָהּ נִעְמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבַקֶּשׁ לָךְ.
 מְנוּחַ אֲשֶׁר יֵשֵׁב לָךְ: 2. וְעַתָּה הֲלֹא בָעוּ מַדְעַתְנוּ
 אֲשֶׁר הָיִית אֶת-נַעֲרוֹתַי הַנֶּה-הוּא זָרָה אֶת-גֶּרְן
 הַשְּׁעָרִים הַלֵּילָהּ: 3. וְרַחֲצִיתִי וְסָכַתִּי וְשָׂמַתְּ שְׂמֹלֶתִי
 עָלַי וְיִרְדְּתִי הַגֶּרְן אֶל-תּוֹדְעִי לְאִישׁ עַד פְּלֹתוֹ לֹאֲכַל
 וּלְשֹׁתוֹת: 4. וַיְהִי בַשָּׁכְבוֹ וַיֵּדְעַת אֶת-הַמָּקוֹם אֲשֶׁר
 יִשְׁכַּב-שָׁם וּבָאת וּגְלִית מִרגְלֹתַי וְשָׁכַבְתִּי וְהוּא יִגִּיד

קרי ושכבת, ver. 4.

קרי וירד, ver. 3.

CHAPTER III.

1. הֲלֹא p. 142. אֲבַקֶּשׁ 1 s. impf. piel בָּקַשׁ with *seghol* before *maqquph*, cf. ii. 18; *shall I not seek*. מְנוּחַ *rest* or a *resting-place*, cf. i. 9. אֲשֶׁר probably in order that (*it may be well for thee*), p. 144, § 297 b, or *which shall be well for thee*. יֵשֵׁב § 247. 2. לָךְ § 176.

2. "מֶרְ" our kinsman, cf. ii. 1. הָיִית § 254, for const. cf. ii. 2 with whose maidens thou wast. זָרָה ptc. qal זָרָה *winnow*; for const. § 275. 2. אֶת-גֶּרְן accus. of place, at the threshing floor, cf. ii. 18. "הַלְּ" to-night, cf. הַיּוֹם p. 140.

3. וְרַחֲצִיתִי 2 s. f. pf. qal רָחַץ with ו consec. § 228 therefore wash thyself. וְסָכַתִּי 2 s. f. pf. qal סָיַךְ with ו consec. (*gamets* before tone-syllable, p. 46 note). וְשָׂמַתְּ same from שָׂם put on. "שְׂמֹלָהּ" pl. שָׂמָּה with 2 s. fem. suff. thy raiment. § 182. עָלַי 182. וְיִרְדְּתִי same form as foregoing, from יָרַד. The *kethibh* יִרְדְּתִי is the original form; cf. § 232 c. There is no need for the Massoretic correction. תּוֹדְעִי 2 s. f. impf. niph. § 247. 1 a; for const. cf. p. 141, note 2, do not make thyself known. פְּלֹתוֹ inf. const. piel פָּלָה with 3 s. suff. lit. until his finishing. לֹאֲכַל inf. const. אָכַל cf. p. 51, note 1 b. "וְ" same from וָתָהּ.

4. § 254 and it shall be. "בְּשָׁ" inf. const. שָׁכַב for ב see p. 143, note 2. "וְ" that thou shalt know, § 294. בָּאת 2 s. f. pf. qal בָּאת 2 s. f. pf. piel בָּאת uncover. "מֶרְ" a pl. denominative noun from רָגַל foot, with 3 s. suff. his foot-place, i. e. what is at his feet. שְׂכַבְתִּי *q'rē* (*gamets* for pathach in pause), שְׂכַבְתִּי *kethibh*, cf. ver. 3. יִגִּיד 3 s. m. impf. hiph. he will tell. אֶת אֲשֶׁר that which. "תָּעֵ" cf. ii. 8.

לֶךְ אֶת אֲשֶׁר תַּעֲשֶׂינָּה: 5. וְתֹאמַר אֵלֶיהָ כָּל אֲשֶׁר-
 תֹּאמְרִי * אַעֲשֶׂה: 6. וְתִרְדּוּ הַגֶּן וְתַעַשׂ כָּל אֲשֶׁר-צִוְתָה
 חֲמוּתָהּ: 7. וַיֹּאכַל בָּעֵז וַיִּשְׁתְּ וַיִּיטֹב לָבוֹ וַיָּבֹא לְשֹׁכֵב
 בַּקֶּצֶה הָעֶרְמָה וַתֵּבֹא בִלְטָהּ וַתִּגַּל מִרגְלֹתֶיהָ וַתִּשְׁכַּב:
 8. וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּחְרַד הָאִישׁ וַיִּלְפַּת וַהֲפֵה אִשָּׁה
 שֹׁכֶבֶת מִרגְלֹתֶיהָ: 9. וַיֹּאמֶר מִי-אַתָּה וַתֹּאמֶר אֲנִי רֹות
 אֲמַתְךָ וּפְרַשְׁתָּ כְנָפֶךָ עַל-אֲמַתְךָ כִּי גֵאֻל אַתָּה:
 10. וַיֹּאמֶר בְּרוּכָה אַתָּה לִיהוָה בְּתִי הֵיטֵבֶתָ חֲסִידֶךָ
 הָאֲחֵרֹן מִן-הָרִאשׁוֹן לְבִלְתִּי-לָכֶת אַחֲרֵי הַבְּחוּרִים אִם-

אלי קרי ולא כחב ver. 5.

5. וְתֹאמַר אֵלֶיהָ § 182. For — — see § 98. "אֶעֱשֶׂה I s. impf. qal § 240, 253.

6. וְתִרְדּוּ 3 s. f. impf. qal § 247. ו (1) ב (1) וְתַעַשׂ 3 s. f. impf. qal
 with ו consec., cf. § 253 d. and she did. כָּל according to all.
 וַיִּיטֹב 3 s. f. pf. piel צָוָה with 3 s. f. suff. bade her.

7. וַיִּשְׁתְּ § 246. וַיִּיטֹב p. 126, Ex. 1. וַיִּיטֹב 247. 2. לָבוֹ i. e. heart,
 with suff. and his heart was merry. וַיִּשְׁכַּב inf. const. qal שֹׁכֵב, note
 impf. A. קָצֶה end, § 157. 1. בִּלְטָהּ lit. in the secrecy; quietly. וַתִּגַּל
 p. 126, Ex. 4, cf. ver. 4.

8. חֲצֵי half, middle (see marg. note, ii. 21). וַיִּחְרַד 3 s. m. impf. qal
 חָרַד for const. cf. i. 1; and it came to pass that the man was startled.
 וַיִּלְפַּת 3 s. m. impf. niph. לָפַת and he turned himself. שֹׁכֶבֶת fem. ptc. qal
 שָׁכַב for const. p. 145, note 2.

9. מִי-אַתָּה §§ 186, 176, 88. אֲמָה i. e. handmaid, with 2 s. m.
 suff. (seghol for sh^{va} with accent § 88). "וּפָרַשְׁתָּ spread therefore, cf. ver. 3.
 כְּנָפֶיךָ probably defectively written for כְּנָפֶיךָ dual of כָּנָף with suff. thy
 wings, i. e. thy protection (not the sing. for כְּנָפֶיךָ thy skirt, the sh^{va}
 changing to seghol only in pause).

10. בְּרוּכָה fem. ptc. pass. qal בָּרַךְ cf. ii. 20. הֵיטֵבֶתָ 2 s. f. pf. hiph.
 יָטַב § 247. 2 thou hast made good; followed by מִן comparative, §§ 173,
 294 d; thou hast made thy latter kindness better than thy former. לְבִלְתִּי
 p. 142, note 5. לָכֶן § 247. ו (1) ב (1) וְאִם... אִם whether... or.

הָלֹא וְאִם-עָשִׂיר : 11. וְעֵתָהּ בָּתִּי אֶל-תִּירְאִי כָּל אֲשֶׁר-
 תֹּאמְרִי אֶעֱשֶׂה-לָּךְ כִּי יוֹרֵעַ כָּל-שָׂעַר עִמִּי כִּי אִשְׁתְּ חֵיל
 אֶתָּה : 12. וְעֵתָהּ כִּי אֲמַנָּם כִּי אִם גֵּאֵל אֲנֹכִי וְגַם
 יֵשׁ גֵּאֵל קָרוֹב מִמֶּנִּי : 13. לִינִי חֲלִילָה וְהִיא בִּפְקֹד
 אִם-יִגְאָלְךָ טוֹב יִגְאָל וְאִם-לֹא יִחַפֵּץ לִגְאָלְךָ וְיִגְאָלְתִּיךְ
 אֲנֹכִי חֲיִי-וְהִיא שְׂכָבִי עַד-הַפֶּקֶד : 14. וְתִשָּׁכַב מִרְגְּלוֹתַי
 עַד-הַפֶּקֶד וְתִקֶּם בְּטָרֹם יָכִיר אִישׁ אֶת-רַעְגּוֹ וַיֹּאמֶר
 אֶל-יֹדֵעַ כִּי-בָאָה הָאִשָּׁה הַגֵּרָא : 15. וַיֹּאמֶר הָבִי
 הַמְטַפַּחַת אֲשֶׁר-עָלִיךְ וְאֲחֹזִי-בָּהּ וְתֹאחֲזֶה בָּהּ וַיִּמְדַּר שֵׁשׁ-

ver. 12. כתיב ולא קרי
 ver. 13. כ' רבתי בג' ל' רבתי
 ver. 14. מרגלותי קרי
 ibid. קמץ בו"ק
 ibid. יחיר ו'

11. הִירְאִי 2 s. f. impf. qal § 247. 1 ב (2) *fear not*. ptc. qal יוֹרֵעַ; for const. see p. 94. עִמִּי § 155. אִשְׁתְּ § 162. חֵיל here *virtue: for all the gate* (i. e. city) *of my people knows that thou art a virtuous woman*.

12. אֲמַנָּם p. 141, strengthened by כִּי. The following כִּי (*q^{er}i*) or אִם (*k^{ethibh}*) means *truly*; it need not be translated; for the marg. note see § 98. וְגַם *but also, nevertheless*. יֵשׁ p. 142, note 3, and § 276 d. "ח" for const. see § 173, for כִּסְכִּנִי § 176.

13. לִינִי 2 s. f. imperat. qal § 250 (b) and *Obs.*; for some unknown reason, as the margin notes, the נ (in other copies the ל) is a large letter, cf. § 100. וְהִיא § 228. יִגְאָלְךָ 3 s. m. impf. qal גֵּאֵל with 2 s. f. suff. דָּפַץ *if he-will-act-the-kinsman's-part-to-thee, well; let him, etc.* יִגְאָל *to be disposed*. "לִנִּי" inf. const. qal גֵּאֵל with 2 s. f. suff. "וְגַם" then *I will act the kinsman's part*. אֲנֹכִי emphatic, § 276 c. "חֲיִי" lit. *Jehovah, a living one, i. e. as the Lord liveth*. שְׂכָבִי 2 s. f. imperat. qal שָׁכַב.

14. וְתִקֶּם see i. 6. בְּטָרֹם (*q^{er}i*, note 'vav redundant') *before*, § 274; the *k^{ethibh}* is the unusual form בְּטָרֹם. יָכִיר 3 s. m. impf. hiph. נָכַר. רֵעַ *fellow*, with full form of 3 s. suff. *before one could recognise another*. יוֹדֵעַ cf. ver. 3. בָּאָה from בֹּא see § 249 e.

15. הָבִי 2 s. f. imperat. qal יָהַב *give*, § 247. 1 ב (1). "חַמִּי" R. V. *mantle*. יִגְאָלְךָ § 182. אֲחֹזִי 2 s. f. imperat. qal אָחַז with following אֶ *to hold* (for

שְׁעָרִים וַיֵּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר: 16. וַתְּבֹא אֶל-
 חֲמוּתָהּ וַתֹּאמֶר מִי-אַתָּה בְּתִי וַתַּגֵּד-לָהּ אֵת כָּל-אֲשֶׁר
 עָשָׂה-לָּהּ הָאִישׁ: 17. וַתֹּאמֶר שֵׁשׁ-הַשְּׁעָרִים הָאֵלֶּה נָתַן
 לִי בִי אָמַר * אֶל-תְּבֹאֵי רִיקָם אֶל-חֲמוּתָךְ: 18. וַתֹּאמֶר
 שְׁבִי בְּתִי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט
 הָאִישׁ כִּי אִם-כָּלָה הַדָּבָר הַיּוֹם:

CHAPTER IV.

1. וַבַּעֲזוֹ עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וַהֲלָה הַגּוֹאֵל עִבֵּר
 אֲשֶׁר דִּבֶּר-בָּעֵז וַיֹּאמֶר סוּרָה שְׂבָחָהּ פִּלְגִי אֶלְמִנִי

אלי קרי ולא כתיב, ver. 17.

אֶחָזִי the regular form, see § 240. 1 b, Obs.). וַיֵּשֶׁת 176, upon it בַּ after
 וַיֵּשֶׁת 270 b. § 270 b. שֵׁשׁ-שָׁ" § 245 b, 227. מָרַד 3 s. m. impf. qal וַיָּמַד. אֶחָזִי
 § 249 g, 250 b, Obs. § 182. עָלֶיהָ a reading of some MSS. is
 וַתְּבֹא and she went (to the city).

16. וַתְּבֹא מִי-אַתָּה who art thou? and how hast thou fared? 3 s. m.
 impf. hiph. נָבֵד cf. § 227, Obs., and cf. iii. 4.

17. וַתֹּאמֶר for const. see § 184 these six. For — — cf. iii. 5. The ^{q^{re}}
 (dropped word for to me) indicated in the text only by the points. תְּבֹאֵי
 2 s. f. impf. qal בֹּא.

18. וַיֵּשֶׁב 2 s. f. imperat. qal § 247. 1 b (1) sit still. 2 s. f.
 impf. qal יָרַע cf. ii. 8. אֵיךְ p. 140. יִפֹּל 3 s. m. impf. qal § 244.
 דָּבָר here (the) matter. אִם unless i. e. until. כָּלָה 3 s. m. pf. piel כָּלָה.

CHAPTER IV.

1. וַתֵּבֶר acc. of place; to the gate. § 247, 227. וַיֵּשֶׁב ptc. qal,
 p. 145, note 2. אֲשֶׁר acc. of whom Boaz spake. דָּבַר 3 s. f. piel דָּבַר
 seghol before maqqeph. סוּרָה 2 s. m. imperat. qal סוּר, see § 219 a, Obs.
 שְׂבָחָה same for וַיֵּשֶׁב § 247. 1 b (1). "א" "א" so and so, each word means
 a certain one (Gk. ὁ δὲῖνα), and the phrase implies that the narrator did not
 know the kinsman's name. וַיָּסַר § 249 g, pathach for gamets chatuph is
 due to the semi-guttural. וַיֵּשֶׁב cf. וַיֵּשֶׁב above; in pause the original
 vowel is retained; the margin notes the change of accent, § 77.

וַיֹּסֶר וַיֵּשֶׁב: 2. וַיֵּקַח עֲשָׂרָה אַנְשִׁים מִזְקֵנֵי הָעִיר
וַיֹּאמֶר שְׁבוּ-פֹה וַיֵּשְׁבוּ: 3. וַיֹּאמֶר לְגֵאֶל חֲלָקֶת הַשָּׂדֶה
אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ מִכְרָה נַעֲמִי הַשֹּׁבָה מִשֹּׁדָה
מוֹאָב: 4. וְאֲנִי אֶמְרָתִי אֶגְלָה אֲזַנְךָ לֵאמֹר קְנֶה נָגֶד
הַיֹּשְׁבִים וְנִגַּד זִקְנֵי עַמִּי אִם-תִּגְאָל גֵּאֶל וְאִם-לֹא יִגְאָל
הַגִּידָה לִּי וְאִדְעָ כִּי אֵין זֹלָתְךָ לְגֵאֹל וְאֲנִי אֲחַרֶּיךָ
וַיֹּאמֶר אֲנֹכִי אֶגְאָל: 5. וַיֹּאמֶר בְּעֵז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה
מִיָּד נַעֲמִי וּמֵאֵת רוֹת הַמוֹאֲבִיָּה אִשְׁתְּ-הַמֶּת קְנִיתִי
לְהַקִּים שָׁם-הַמֶּת עַל-נַחֲלָתוֹ: 6. וַיֹּאמֶר הַגֵּאֶל לֹא
אוֹכַל לְגֵאֹל-לִי פֶן-אַשְׁחִית אֶת-נַחֲלָתִי גֵאֶל-לְךָ אֶתָּה

ibid., ואדעה קרי

ver. 4. קמץ בו"ק

ver. I. מלרע

ver. 6. יחיר ו'

ver. 5. קנית קרי

2. *an elder*. 2 m. pl. *שְׁבוּ* *an elder*. § 265 (3), 162. *אֲנִי* § 244 f. *ויקח* 2. *imperat. qal יֵשֶׁב* note influence of *pause*.

3. Cf. ii. 3. *brother*, § 162. 3 s. f. pf. qal *קָבַר* *sold* (not *selled*, as A.V. and R.V.). *הַשָּׂדֶה* see i. 22.

4. *And I* (emphatic) *said* (to myself) i. e. *determined* § 253, see R.V. marg. § 246 c. 2 s. m. *imperat. qal קְנֶה* § 253 a. *יֵשֶׁב* ptc. qal *יֵשֶׁב* *inhabitants*, A.V., or *them that sit (here)*, R.V. "אִם-תָּה" cf. iii. 13. *יִגְאָל* *imperat. qal, qamets for pathach*, § 100. *יִגְאָל* on reading see R.V. marg. *הַגִּידָה* *imperat. hiph. נָגַד*, cf. § 219 a, Obs. *וְאִדְעָה* (*q^{er}ē*) 1 s. imp. qal cohort. *יָרַע* § 247. 1 b (1), 219 a, *that I may know*; the strengthened form is usual but not invariable (hence *k^ethibh* וְאִדְעָה) in a clause expressing purpose. *אֵין* p. 142, note 3, and § 276 d. *except thee*. "אֲנִי" § 182.

5. *קְנוֹתְךָ* inf. const. qal *קָנַח* with 2 s. suff. *in the day of thy buying*. *יָד* *hand*. *מֵאֵת* i. e. *מִן* and *אֵת* *from with, from*. § 162. *הַמֶּת* see i. 8. *קְנִיתִי* (*q^{er}ē*) 2 s. m. pf. qal *קָנַח*; the *k^ethibh* *קְנִיתִי* 1 s. of same, gives no good sense; also of *Ruth the Moabitess, the wife of the dead thou buyest (it)*. *לְהַקִּים* inf. const. hiph. *קִים*. *נַחֲלָה* *inheritance*.

6. *אוֹכַל* 1 s. impf. hophal (used in qal sense) *יָכַל* *be able*, § 198 a.

אֶת-גְּאֻלָּתִי כִי לֹא-אוֹכַל לְגָאוֹל : 7. וְזֹאת לְפָנִים
 בְּיִשְׂרָאֵל עַל-הַגְּאֻלָּה וְעַל-הַתְּמִירָה לְקִיָּם כָּל-דָּבָר שֶׁלָּהּ
 אִישׁ נַעֲלוֹ וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעִידָה בְּיִשְׂרָאֵל : 8. וַיֹּאמֶר
 הַגָּאֹל לְבָעֹז קָנָה-לָּהּ וַיִּשְׁלַף נַעֲלוֹ : 9. וַיֹּאמֶר בָּעֹז
 לְזִקְנִים וְכָל-הָעָם יַעֲדִים אֹתָם הַיּוֹם כִּי קָנִיתִי אֶת-
 כָּל-אֲשֶׁר לְאֵלִימֶלֶךְ וְאֵת כָּל-אֲשֶׁר לְכַלְיוֹן וּמַחְלוֹן מִיַּד
 נַעֲמִי : 10. וְגַם אֶת-נְרִית הַמַּאֲבִיָּה אֲשֶׁת מַחְלוֹן קָנִיתִי
 לִי לְאִשָּׁה לְהַקִּים שָׁם-הַמֶּת עַל-נַחֲלָתוֹ וְלֹא-יִפְרֹת שָׁם-
 הַמֶּת מֵעַם אָחִיו וּמִשְׁעַר מְקוֹמוֹ יַעֲדִים אֹתָם הַיּוֹם :
 11. וַיֹּאמְרוּ כָּל-הָעָם אֲשֶׁר-בִּשְׁעַר וְהַזְקֵנִים יַעֲדִים וַיִּתֵּן
 יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתָהּ כַּרְחַל וּכְלָאָה אֲשֶׁר
 בָּנָו שְׁתִּיָּהֶם אֶת-בֵּית יִשְׂרָאֵל וַעֲשֵׂה-חֵיל בְּאַפְרָתָה
 וּקְרֹא-שָׁם בְּבֵית לָחֶם : 12. וַיְהִי בֵיתָהּ כְּבֵית פָּרָץ

-לְגָאוֹל inf. const. qal, the long *ō* of the *keṯibh* could not stand before maqqeph § 48. 3, hence the marg. note 'redundant *ו*.' *for myself*. שָׁה I s. impf. hiph. שָׁה.

7. p. 140, and this was formerly (the custom) in Israel concerning (עַל) redemption and concerning exchange. לְקִיָּם inf. const. piel § 249 f, to confirm. וְרַעְהוּ iii. 14. הַתְּעִידָה the (manner of) attestation.

9. § 176. אֹתָם.

10. 3 s. m. impf. niph. קָנָה cut off. מֵעַם cf. מֵאֶחָ ver. 5 from. § 162.

11. עֲדִים (we are) witnesses. § 244 c. Jussive sense, may Jehovah make. הַבָּאָה ptc. fem. qal בָּאָה, cf. i. 15, 22; iv. 3. § 162 seghol for *sh'va* with accent. כַּרְחַל like Rachel. בָּנָו 3 pl. pf. qal בָּנָה שְׁתִּיָּהֶם. עָשָׂה 2 s. m. imperat. qal עָשִׂה see § 266, note 2, both of them. וְעָשִׂה see R. V. marg. and do thou worthily in Ephrathah. קְרֹא imperat. qal call thou a name in Bethlehem, i. e. probably be famous.

12. § 254 b. וַיְהִי Perez. אֲשֶׁר accus. whom Tamar bare to Judah.

אֲשֶׁר־יִלְדָה תִּמְרָ לִיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָךְ
 מִן־הַנֶּעֱרָה הַזֹּאת : 13. וַיֵּקַח בָּעוֹ אֶת־רוּת וַתְּהִי־לּוֹ
 לְאִשָּׁה וַיֵּבֶא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן :
 14. וַתֹּאמְרָנָה הַנָּשִׁים אֶל־נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא
 הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל : 15. וְהָיָה
 לָךְ לְמַשִּׁיב נָפֶשׁ וּלְכַלְכֵּל אֶת־שִׁיבְתָךְ כִּי כָלְתָךְ אֲשֶׁר־
 אֶהְבַּתְךָ יִלְדָתוֹ אֲשֶׁר־הָיָא מוֹבָה לָךְ מִשְׁבַּעַה בָּנִים :
 16. וַתֵּקַח נַעֲמִי אֶת־הַיֶּלֶד וַתִּשְׁתָּהוּ בַחֲלוּקָה וַתְּהִי־לּוֹ
 לְאִמָּנָת : 17. וַתִּקְרָאנָהּ לּוֹ הַשְּׁכָנֹת שֵׁם לֵאמֹר יֶלֶד־בֶּן
 לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יִשִּׁי אֲבִי דָוִד :
 18. וְאֵלֶּה תּוֹלְדֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת־חֲצֹרֹן :
 19. וַחֲצֹרֹן הוֹלִיד אֶת־רֹם וְרֹם הוֹלִיד אֶת־עַמִּינָדָב :

קמץ בו"ק, ver. 18.

13. וַיֵּקַח ver. 2. § 254, with לְ she became. 3 s. m. impf. qal
 בוא. 182. § 182. אֵלֶיהָ § 262 conception. וַתֵּלֶד § 247. 1 b (1).

14. "נָה" 3 pl. f. impf. qal. אָמַר § 162. הַנָּשִׁים hiph. שָׁבַח, with לָךְ caused to cease for thee, let thee want. וַיִּקְרָא niph. קָרָא cf. ver. 11, probably in jussive sense, referring to the son, and let his name be famous in Israel, R.V.

15. וְהָיָה pf. with ו consec. יָשִׁיב ptc. hiph. שָׁוָה a restorer. "וּלְכִ" inf. const. pilpel. כָּל § 249 f. שֵׂיבָה grey hair, old age. כָּלְתָךְ from כָּלָה. "אָה" 3 s. f. pf. qal אָהָב with 2 s. f. suff. (this verb takes tsere with second rad. in pause or before suff.). יִלְדָתוֹ 3 s. f. pf. qal יָלַד with 3 s. m. suff. אֲשֶׁר־הָיָה who, § 187. 1. Subst. verb implied, emphatic, § 276 a.

16. "וְהָיָה" 3 s. f. impf. qal שָׁוָה with 3 s. suff. § 250 b.

17. וַתֵּקַח 3 pl. f. impf. qal קָרָא for dagh. see § 37. 3. הַשְּׁכָנֹת pl. fem. ptc. qal שָׁכַן lit. female inhabitants, the women her neighbours. יֶלֶד 3 s. m. pf. pual יָלַד. יִשִּׁי Ishai or Jesse. אֲבִי § 162.

18. הוֹלִיד 3 s. m. pf. hiph. יָלַד. Proper names to the end to be transliterated as in R.V.

20. וְעִמְיָנָדָב הוֹלִיד אֶת-נַחֲשֹׁן וְנַחֲשֹׁן הוֹלִיד אֶת-שַׁלְמָה:

21. וְשַׁלְמוֹן הוֹלִיד אֶת-בָּעַז וּבָעַז הוֹלִיד אֶת-עֹבֶד:

22. וְעֹבֶד הוֹלִיד אֶת-יִשְׁי וְיִשְׁי הוֹלִיד אֶת-דָּוִד:

קמץ בו"ק, ver. 22.

סכום פסוקי דספר רות שמונים וחמשה. וסימנו סורה שבה פה פלני אלמני. וחציו ותאמר רות המואביה גם כי אמר אלי:

20. שַׁלְמָה *Salmah*, the same with שַׁלְמוֹן *Salmon*; cf. Mark i. 4.

The Massoretic note reads thus: 'The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) פה (in the verse) פלני אלמני, i. e. iv. i. (פ = 80, ה = 5); and its middle (is at the words) "וְתֹאמַר ר' (ii. 21, see note).

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,—**parallel** to each other, mostly in one of the following ways:

Continuance: the second clause adding some particular to the first.

Repetition: the second varying or strengthening the meaning of the first.

Contrast: the second being the converse of the former.

Reason, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

In the poetical books, Job, Proverbs and Psalms (אַמֶּת), from the initial letters of their Hebrew titles, (איוב משלי תהלים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *gillug*; to which, in the prophetic passages (accented in Hebrew as prose), the *zagephs* (commas) have been added.

It is suggested that these Psalms should be committed to memory.

305.

PSALM I.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רָשָׁעִים וּבְדַרְךָ
חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לִצִּים לֹא יֵשֵׁב: 2. כִּי אִם-
בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה:
3. וְהָיָה כְּעֵץ שָׁתוּל עַל-פְּלִגֵּי מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ
וְעֲלֵהוּ לֹא יִבּוֹל וְכָל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: 4. לֹא כֵן
הָרָשָׁעִים כִּי אִם-כַּמֶּץ אֲשֶׁר-תִּדְפְּנוּ רוּחַ: 5. עַל-כֵּן
לֹא-יָקֻמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים:
6. כִּי-יִוָּדַע יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֵד:

PSALM I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אֲשֶׁרִי *O the happiness(es) of!* See § 288 *b*. הָלַךְ for the tense in this and the following verbs see § 278 *b*. Note the double climax, verbs and nouns. רָשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אִם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לְיָלָה accusative, adverbial. 3. פְּלִגֵּי מַיִם used of artificial watercourses. יִצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper*; or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. תִּדְפְּנוּ impf. qal 3 s. f. of דָּרַךְ with 3 suff., § 235, p. 101. Rel. clause, see § 297 *a*, p. 161. 6. תֵּאבֵד the 'way' is lost, like the vanishing of a track in the wilderness.

306.

PSALM XIX.

THE TWOFOLD REVELATION OF GOD.

1. לְמִנְצָח מְזִמּוֹר לְדָוִד : 2. הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד-
 אֱלֹהִים וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ : 3. יוֹם לְיוֹם יִבְעֶה אֱמֹר
 וּלְיֵלֶה לְלֵילָה יַחְדָּה-דַּעַת : 4. אֵין אֱמֹר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמָע קוֹלָם : 5. בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצָה
 תִּבֵּל מְלִיחָם לִשְׁמֹשׁ שֵׁם אֱהֱלָ בָהֶם : 6. וְהוּא כֹחַתָּן
 יֵצֵא מִחֻפְתּוֹ יֵשׁוּשׁ כְּגִבּוֹר לָרוּחַ אֶרֶח : 7. מִקְצָה הַשָּׁמַיִם
 מוֹצְאוֹ וּתְקוּפָתוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר מִחֻפְתּוֹ :

PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. מִנְצָח, מְצַח *shine*, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) to. See § 288 c. מְזִמּוֹר noun, from זָמַר to *vibrate*, as a musical string, ψάλλειν, hence *Psalms*. לְדָוִד (attributed) to David. 2. מִסְפָּרִים. The ptc. (piel), also מְזִיד (hiph. נָגַד), denotes what is continuous, § 278. See on ver. 4. אֱלֹהִים the *Mighty One*; appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. 3. יִבְעֶה impf. hiph. of נָבַע. יִחְדָּה fut. piel of חָדָה (qal obs. to *breathe*). 4. אֵין see § 276 d. בְּלִי p. 142, note 4, *without being-heard their voice*; i. e. either 'there is no speech . . . in which their voice is unheard,' as A. V.: or in apposition with the former clause, 'their voice cannot be heard,' as R. V. (so Addison's paraphrase). 5. נִשְׁמָע perf. 'The participles (ver. 2) declare a continual announcement; the imperfects (ver. 3) a reiterated testimony, this perfect an established fact.'—Driver. 6. קוֹם *thin line*, cord, hence perhaps 'chord,' i. e. of music. LXX φθόγγος, so quoted in N.T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 7. מִקְצָה daghesh omitted in ק, as often before vocal *sh'va*; see Gesenius, *Gram.* § 21, m. קְצוֹתָם *their extremities*, i. e. those of the

8. תֹּרֶת יְהוָה תְּמַיִם מְשִׁיבֵת נֶפֶשׁ עֲדוֹת יְהוָה נֶאֱמָנָה
 מְחַיֵּית פִּתִּי : 9. פִּקְדוֹת יְהוָה יִשְׂרָאֵל מְשִׁיבֵת לֵב
 מְצוֹת יְהוָה בָּרָה מְאִירַת עֵינַיִם : 10. יִרְאֵת יְהוָה
 טְהוֹרָה עוֹמֶדֶת לְעַד מְשַׁפְּטֵי יְהוָה אֱמֶת צְדָקוֹ יַחְדּוֹ :
 11. הִנֵּה מִדִּים מוֹהֵב וּמָפֹז רַב וּמִתּוֹקִים מְדַבֵּשׁ וְנֹפֶת
 צוֹפִים : 12. גַּם עֲבָדָה נֹהֵר בָּהֶם בְּשִׁמְרָם עֵקֶב רַב :
 13. שְׂגִיאוֹת מִי־יָבִין מִנְּסֻתוֹת נִקְנִי : 14. גַּם מִזִּדִּים
 חֶשֶׁךְ עֲבָדָה אֶל־יִמְשְׁלוּ־בִי אֲזִי אֵיתָם וְנִקְיִתִּי מִפֶּשַׁע
 רַב : 15. יִהְיֶה לְרִצּוֹן אֶמְרֵי־פִי וְהִגִּיוֹן לִפִּי לִפְנֵי יְהוָה
 צוּרִי וְגוֹאֲלִי :

heavens. 8. יהוה. See on ver. 2. מְשִׁיבֵת ptc. hiph. of שׁוּב causing to turn, restoring, as R.V. עֲדוֹת testimony, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, 'ark of the testimony,' ver. 22. 9. בָּרָה pure or bright, used Song vi. 10 of the sun. מְאִירַת ptc. hiph. אור. 10. טְהוֹרָה pure or free from blemish. אֱמֶת truth; the clause here terminating. צְדָקוֹ יַחְדּוֹ they are altogether right. 11. הִנֵּה מִדִּים ptc. pl. niph., the article with demonstrative force. מוֹהֵב, מָפֹז, the מן of comparison. נֹפֶת distillatio. צוֹפֶה, derived from צוּף to overflow, that which overflows; hence honeycomb. 12. גַּם moreover: besides what they are in themselves, their effect is great. עֲבָדָה Thy servant, i. e. the Psalmist himself. The interpretation 'Thy servant Israel' (Cheyne) is unnecessary. בְּשִׁמְרָם inf. with suff. עֵקֶב result, hence wages as the sequel of work. 13. שְׂגִיאוֹת only here; from שָׁגָה to wander; errors. מִנְּסֻתוֹת ptc. pl. f. niph. of נָסָה with prep. מִן, agreeing with שְׂגִיאוֹת understood from former clause: those (transgressions) which are hidden. נִקְנִי imper. piel from נָקָה with suff., cleanse me. 14. מִזִּדִּים (זר from זיר to boil over, be arrogant) m. and therefore not directly referring to שְׂגִיאוֹת ('arrogant men,' 'the proud,' Cheyne). But most commentators understand sins (Delitzsch, Perowne). אֵיתָם i s. impf. (in pause for אֵיתָם) from יָשָׁם. I shall be upright. נִקְיִתִּי i s. pf. niph. from נָקָה I shall be cleansed. רַב great (not the great, as A.V.). 15. לְרִצּוֹן for acceptance (so Isa. lx. 7, etc.); לְ = eis. וְגוֹאֲלִי qal part. m. with suff. גָּאֵל to deliver, vindicate, redeem; 'Goel.'

307.

PSALM XXIII.

THE SHEPHERD PSALM.

1. מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֶר: 2. בְּנֵאֻת
 דָּשָׂא יִרְבִּיצֵנִי עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי: 3. נַפְשִׁי יִשׁוּבֵב
 יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ: 4. גַּם כִּי־אֵלֶךְ בְּגִיא
 צַלְמוֹת לֹא־אִירָא רָע כִּי־אֶתֶּה עִמָּדִי שְׁבֵטְךָ וּמַשְׁעֲנֶתְךָ
 הֵמָּה יִנְחֵמֵנִי: 5. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צָרָרִי דִשְׁנֶת
 בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה: 6. אֵךְ טוֹב וַחֲסֹד יִרְדְּפוּנִי
 כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים:

PSALM XXIII.

1. רֹעִי. Properly ptc. of רָעָה with suff. 2. מְנוּחֹת, נֵאֻת pl. to give emphasis. רִבֵּץ (in hiph.), נָהַל (in piel); technical terms for tending a flock. For 'pastures of greenness,' 'waters of rest,' see § 294 c. 3. יִשׁוּבֵב impf. poel (§ 249) שׁוּב. *He restores or refreshes.* See on Ps. xix. 8. נַפְשִׁי *my life*; keeping up the pastoral imagery. יִנְחֵנִי impf. hiph. of נָחָה. צֶדֶק *rightness*, the right paths, most suitable to the flock. 4. צַלְמוֹת (strengthened form of צָלַם) *thick darkness* (properly pointed צַלְמוֹת). But some (LXX, al.) regard the word as compounded with מוֹת *death*. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. לִפְנֵי pl. with prep. and suff., as prep., *before me*. נֹגֵד acc. as prep. *in the presence of*. (Note the entire change of figure to that of a festival.) דִּשְׁן piel of דָּשָׂן *to be fat*. The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). רוּיָה a noun f. 'abundance': lit. *my cup* (is) *abundance*, or 'an overflow.' 6. אֵךְ prob. *only: nothing but goodness and mercy*. שִׁבְתִּי from שָׁב (with וְ consec.) *I shall return* ('and abide' understood), i. e. 'I shall again abide.' But it is generally regarded as an anomalous form from יָשַׁב for יִשְׁבְּתִי, the י having dropped from the text, 'and I shall dwell'; or perhaps for שִׁבְתִּי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq*; inf. const. שָׁבַת with י suff. 'my dwelling (shall be).' לְאָרְךָ יָמִים 'for length of days,' *for ever*.

308.

PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לְדֹרֹד מְזִמֹּר לַיהוָה הָאָרֶץ וּמְלוֹאֶה תִּבֵּל וַיִּשְׁבִּי
 2. בָּהּ : 2. פִּי הוּא עַל־יָמִים יִסְדָּה וְעַל־נְהִירוֹת יִכּוֹנְנֶה :
 3. מִי־עֲלָה בָּהָר יְהוָה וּמִי־יָקֹום בְּמָקוֹם קָדְשׁוֹ : 4. נָקִי
 בָּפִים וְבַר לִבָּב אֲשֶׁר לֹא־נִשְׂא לִשְׂאֵא נַפְשׁוֹ וְלֹא נִשְׁפַּע
 לְמַרְמָה : 5. יֵשֶׁא בִּרְכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי
 יִשְׂרָאֵל : 6. זֶה דֹּר דָּרְשׁוֹ מִבְּקָשֵׁי פָנָיָה יַעֲקֹב סֵלָה :
 7. שָׂאוּ שְׁעָרִים רֹאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ
 'ק דרשו, ver. 6. 'ק נפשי, ibid. 'ר, ver. 4.

PSALM XXIV.

1. לְדֹרֹד מְזִמֹּר. Unusual order of the words, '(A Poem) of David : a Psalm.' לַיהוָה. The possessive לְ, see § 289 c. בָּהּ יִשְׁבִּי const. state without genitive relation. See Gesenius, *Gram.*, § 130 a. 2. הוּא emphatic, § 276 c. יִסְדָּה impf. denoting continuity. יִכּוֹנְנֶה polel of כּוֹנֵן, f. suff., form altered from יִכּוֹנְנֶה by accent. 3. הָר יְהוָה the hill of the Lord, Zion, compared with הָאָרֶץ, ver. 1, as pre-eminently His, the place of His holiness. See § 289 a. This connection shows the unity of the Psalm (as against Cheyne). 4. נָקִי בָּפִים adj. in const. state, pure of palms, or hands. נִשְׂא. To lift up the soul to anything in Heb. idiom means 'to set the heart upon.' שְׂאֵא lit. 'emptiness,' falsehood. Observe the Massoretic notes : the little ו in שְׂאוּ, and the *chireq* instead of *cholem* in נִשְׂאוּ, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God לִשְׂאוֹ.' 5. יֵשֶׁא in evident reference to נִשְׂא in ver. 4. צִדְקָה 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (ἐλεημοσύνην LXX). 6. דֹּר 'generation,' i.e. class of men. The verbs דָּרַשׁ and בָּקַשׁ (in piel) are parallel—seek, enquire after. יַעֲקֹב Jacob, either, with אֱלֹהֵי understood, voc. 'O God of Jacob'; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with דֹּר (this is) Jacob, i.e. the true Jacob. The former is generally preferred (R.V. and marg.). סֵלָה pause, i.e. for the singer or singers, while the instruments play a symphony; LXX διάψαλμα. 7. שָׂאוּ imper. qal שְׂאוּ.

מֶלֶךְ הַכְּבוֹד : 8. מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזֹז וְגִבּוֹר
 יְהוָה גִּבּוֹר מְלַחֲמָה : 9. שָׂאוּ שְׁעֵרִים רֹאשֵׁיכֶם וּשְׂאוּ
 פֶתְחֵי עֲלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד : 10. מִי הוּא זֶה מֶלֶךְ
 הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה :

309.

PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה
 כְּבוֹד וָעֹז : 2. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוֹו לַיהוָה
 בְּהִרְת־קֹדֶשׁ : 3. קוֹל יְהוָה עַל-הַמַּיִם אֶל-הַכְּבוֹד
 הַרְעִים יְהוָה עַל-מַיִם רַבִּים : 4. קוֹל-יְהוָה בִּפְתַח קוֹל
 יְהוָה בְּהַר : 5. קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְהוָה
 אֶת-אֲרָזֵי הַלְבָּנוֹן : 6. וַיִּרְקִידֵם כָּמוֹ-עֵגֶל לְבָנוֹן וּשְׂרִיזֹן

The loftiness of the gate was an Eastern symbol. פֶתְחֵי עֲלָם 'doors of everlastingness,' or 'of antiquity': *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 'the God of the glory,' in ref. to the special manifestation. 8. מִי זֶה with pause-accent, *Who is this? The King of the glory?* מְלַחֲמָה alludes to the conquests which preceded the dedication of the Tabernacle. 10. הוּא renders the question more emphatic: pause-accent on זֶה repeated. יְהוָה צְבָאוֹת. See § 287 a, Obs., *Jehovah (God) of hosts*.

PSALM XXIX.

1. מִזְמוֹר imper. of יָחַב § 247 b 1, ascribe. בְּנֵי אֱלֹהִים voc. *ye sons of mighty ones*. 2. הָבוּ לַיהוָה שְׁמוֹ *the glory due to His name*; see § 289 b. הַשְׁתַּחֲוֹו see § 206, Obs. 1, and § 253, note, p. 126. בְּהִרְת־קֹדֶשׁ *splendour of sacredness*: 'holy array,' R.V. marg. 3. The breaking of the thunder-storm: הַמַּיִם *the waters* 'above the firmament,' Gen. i. 7, the clouds of heaven. 4. Preps. with nouns, with adj. force; see § 294 c. 5. The storm bursts over the mountain district of *Lebanon*. 6. וַיִּרְקִידֵם *He makes them leap*, i. e. the cedars, wildly tossing their branches. כָּמוֹ a poetical

כְּמוֹ בֶן־רֵאמִים : 7. קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ :
 8. קוֹל יְהוָה יִחִיל מְדַבֵּר יִחִיל יְהוָה מְדַבֵּר קָדָשׁ :
 9. קוֹל יְהוָה יִחְלֹל אֵילֹת וַיַּחֲשֹׁף יַעֲרֹת וַיְבַהֲכֵלּוּ
 כָּלֹ אָמַר כְּבוֹד : 10. יְהוָה לַמַּבּוּל יֹשֵׁב וַיֵּשֶׁב יְהוָה
 מִלֶּךְ לְעוֹלָם : 11. יְהוָה עָז לְעַמּוֹ יִתֵּן יְהוָה יִבְרַךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם :

310.

PSALM LXXX. 9-20.

THE PARABLE OF THE TRANSPLANTED VINE.

9. גִּפֶּן מִמִּצְרַיִם תִּסְיַע תִּגְרֹשׁ גִּזְיִם וַתִּשְׁמַעַה : 10. פָּנִית
 לַפָּנִיָּה וַתִּשְׂרֹשׁ שְׂרָשֶׁיהָ וַתִּמְלֵא־אָרֶץ : 11. כִּסּוֹ הָרִים

form for *as*. שִׁירִיֹן *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. בֶּן־רֵאמִים lit. *a son of wild oxen*. 7. חָצַב *cleaving*, in reference to the forked and scattered appearance of the lightnings. 8. יִחִיל impf. hiph. from חוּל, to be rendered as pres., § 278. קָדָשׁ the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon *the hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. הֵיכָלוֹ *His palace*, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. כָּלֹ אָמַר כְּבוֹד *all of it*, i. e. all that is therein, (is) *saying, Glory!* 10. *elsewhere* always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). 'He sate . . . and sitteth.' 11. בְּשָׁלוֹם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace*.

PSALM LXXX. 9-20.

9. גִּפֶּן תִּסְיַע hiph. of נָסַע. *Thou hast transplanted*. תִּשְׁמַעַה fut. qal of שָׁמַע with suff. 10. פָּנִית (piel of פָּנָה) *Thou didst remove*, obj. understood: 'whatever stood in the way.' שְׂרָשֶׁיהָ cognate acc., § 277 b. 11. כִּסּוֹ

צֶלֶה וַעֲנַפֶּיהָ אֲרוֹי־אֵל : 12. תִּשְׁלַח קַצְיֶיהָ עֲדֵי-ים
וְאֶל-נָהָר יִזְקֹתֶיהָ : 13. לָמָּה פָּרַצְתָּ גְדֵרֶיהָ וְאֲרוֹהָ
כָּל-עֲבָרֵי דָרֶךְ : 14. יִכְרַסְמָנָה חֲזִיר מִיַּעַר* וְזִיו שָׂרִי
יִרְעָנָה : 15. אֱלֹהִים צָבָאוֹת שׁוּב־נָא הִבֵּט מִשְׁמַיִם
וִירָאָה וּפָקֵד גֶּפֶן זֹאת : 16. וְכִנָּה אֲשֶׁר-נִמְעָה יְמִינָהּ
וְעַל-בֶּן אֲמִצֶּתָּה לָךְ : 17. שִׁרְפָה בָּאֵשׁ כִּסּוּחָהּ מִגִּיעֶתָּ
פָּנֶיהָ יֵאבְדוּ : 18. תַּהֲי־יָדְךָ עַל-אִישׁ יְמִינָהּ עַל-בֶּן-אָדָם
אֲמִצֶּת לָךְ : 19. וְלֹא-נָסוּג מִמֶּךָ תַּחֲיִינוּ וּבִשְׁמֶךָ נִקְרָא :
20. יְהוָה אֱלֹהִים צָבָאוֹת הִשְׁיבֵנוּ הָאֵל פָּנֶיהָ וְנוֹשְׁעָה :

רַחֲמֵי, ver. 16.

ע', ver. 14.

pual from כָּסָה (with — instead of —). צֶלֶה (by) *its shade*; see § 277 d.
עֲנַפֶּיהָ (by) *its boughs*; the vine clustering round the forest trees. See
R.V. marg. Some, however, render 'its boughs (were like) cedars.'
אֲרוֹי־אֵל 'cedars of God,' *mighty cedars*, § 294 e. 12. יָם *the* (Mediterranean) *Sea*. נָהָר *the River* (Euphrates). 13. אֲרוֹהָ from אָרָה with
suff. 14. יִכְרַסְמָנָה impf. of quadrilateral verb כָּרַס like piel. Cp.
§ 249 f, *ravages*. Observe Massoretic note on מִיַּעַר (*the suspended*
ע, from תָּלָה *to suspend*), marking, it is supposed, the middle letter of the
Psalms. וְזִיו noun from וָיו *to flash*, hence *to move about*: *the moving*
creature, or wild beast. יִרְעָנָה fut. qal of רָעָה with suff. 15. אֱלֹהִים
not in const. state. This departure from rule has been accounted for by
supposing that some redactor has in many of the Psalms (xlii-lxxxiii)
substituted אֱלֹהִים for יְהוָה, see § 287 a, *Obs*. In ver. 20 and Ps. lxxxiv. 9
יְהוָה has been reinstated (Gesenius). הִבֵּט hiph. of נָבַט. 16. כִּנָּה
(Massoretic note calls attention to the *large* כ). Probably a noun, *stock*;
but some explain it as a verb imper. qal, from כָּנַן, *maintain*, with ה
paragogic. בֶּן 'son,' metonym. for *branch*. אֲמִצֶּתָּ for omission of relative
see § 297 c. So ver. 18. 17. יֵאבְדוּ *they perish*, passing from the allegory
to the application. 18. עַל *over*, by way of protection. אִישׁ יְמִינָהּ *the*
man of (supported by) *thy right hand*, § 289 b, Israel personified.
19. נָסוּג 1 pl. impf. qal of סָוַג (the niph. 3 m. pf. would be of the same form).
תַּחֲיִינוּ 2 s. impf. piel of חָיָה with suff., *Thou wilt restore us to life*. 20. For
אֱלֹהִים see on ver. 15. הָאֵל imper. hiph. of אָוַר. נְוֹשְׁעָה 1 pl. impf.
niph. of נוֹשַׁע with ה paragogic.

311.

PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לִמְנַצֵּחַ עַל־הַגִּתִּית לְבַנֵּי־קֹרַח מְזִמּוֹר : 2. מֶה־
 יִדְרוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת : 3. נִכְסְפָה וְגַם־כָּל־תָּה
 נַפְשִׁי לַחֲצֹרוֹת יְהוָה לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל־אֵל חַי :
 4. גַּם־צִפּוֹר מִצָּאָה בַּיִת וְדִרֹר קָן לָהּ אֲשֶׁר־שָׂתָה
 אֶפְרָחֶיהָ אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מֶלְכִי וְאֱלֹהֵי :
 5. אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יַחֲלֹדֶה סֵלָה : 6. אֲשֶׁרִי
 אָדָם עוֹזֵלוֹ בְּךָ מִסְּלוֹת בְּלִבָּבָם : 7. עֲבְרִי בְּעַמֶּק
 הַבָּקָא מַעֲנֵן יִשְׁתַּוְּהוּ גַם־בְּרָכוֹת יַעֲטָה מוֹרָה : 8. יִלְכוּ

ק' רבתי, ver. 4.

PSALM LXXXIV.

1. *עַל־הַגִּתִּית* Upon the *Gittith*. See also titles to Pss. viii and lxxxi. Perhaps from גַּת winepress, also a local name, *Gath*. Hence several explanations; as, 'Vintage-song' (LXX), 'Song upon the lyre of Gath.' Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom 'the Gittite' was director of a musical band, 1 Chron. xv. 21. לְבַנֵּי־קֹרַח dedicated to them as musicians, or ascribed to them as authors; see § 289 c. The sons of Korah were among the leaders of the Temple choir. 2. מִשְׁכְּנוֹת sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xliii. 3; xlv. 5). 3. נִכְסְפָה, niph. of כָּסַף to be pale; 'longeth after.' יִרְנְנוּ the piel of רָנַן always means elsewhere to sing for joy, to praise. See xxxiii. 1, etc. 'I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.' 4. צִפּוֹר, דִּרֹר metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. בֵּיתְךָ. See § 277 d. סֵלָה see on Ps. xxiv. 6. 6. עוֹזֵלוֹ lit. strength to him in Thee, rel. omitted, § 297 c. מִסְּלוֹת highways ('to Zion' understood). 7. הַבָּקָא prob. 'the Weeping,' some desolate valley not identified. Or the meaning may be 'the vale of mulberry trees' בְּקָאִים 2 Sam. v. 24. מַעֲנֵן a place of fountains; they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. בְּרָכוֹת

מִחִיל אֶל-חִיל יֵרָאֶה אֶל-אֱלֹהִים בְּצִיּוֹן: 9. יְהוָה
 אֱלֹהִים צָבָאוֹת שְׁמָעָה תִּפְלָתִי הַאֲזִינָה אֱלֹהֵי יַעֲקֹב
 סֵלָה: 10. מִגִּנְנוּ רָאָה אֱלֹהִים וְהִבֵּט פָּנָי מִשִּׁיחָה:
 11. כִּי טוֹב-יוֹם בַּחֲצִירָה מֵאֶלֶף בַּחֲרֹתִי הַסְתּוֹפָה בְּבֵית
 אֱלֹהֵי מִדּוֹר בְּאַהֲלֵי-רָשָׁע: 12. כִּי שָׁמַשׁ וּמִגֵּן יְהוָה
 אֱלֹהִים חֵן וְכֶבֶד וַתֵּן יְהוָה לֹא יִמְנַע-טוֹב לַהֲלָכִים
 בְּתַמִּים: 13. יְהוָה צָבָאוֹת אֲשֶׁרִי אָדָם בָּטַח בָּךְ:

פתח באחנה, ver. 11.

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

312.

JOB IV. 12-21.

THE VISION OF ELIPHAZ.

12. וְאֵלֵי דָבָר יִגְנֹב וַתִּקַּח אֹזְנִי שְׁמִיעַ מִנְהוּ:
 13. בְּשַׁעֲפִים מַחֲזִיזוֹת לִילָה בְּנִפְל תִּרְדָּמָה עַל-אֲנָשִׁים:

double acc., nearer object omitted, *with blessings*; see § 277 e. מוֹרָה the early rain, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing בְּרִכּוֹת. 8. בְּצִיּוֹן emphatic; see R.V. 10. מִגִּנְנוּ not obj. 'behold our shield'; but in apposition with voc., *O God our shield, behold.* מִשִּׁיחָה Thine anointed. The parallelism suggests a royal author. 11. הַסְתּוֹפָה a denominative hithp. inf. from סָף *threshold*. אֶהְלִי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). אֱלֹהֵי my God. The Massoretic note calls attention to the *pathach*, not lengthened, as usual, by the (*athnach*) pause accent. 12. יְהוָה יְהוָה. See on Ps. lxxx. 15. בְּתַמִּים lit. *in perfectness*.

JOB IV. 12-21.

12. וְאֵלֵי Now to me. דָּבָר word, often means matter. יִגְנֹב pual of גָּנַב to steal, lit. *was stealthily brought*. שְׁמִיעַ a whisper. 13. שַׁעֲפִים

14. פֶּחַד קָרָאֲנִי וּרְעָדָה וְרַב עֲצָמוֹתַי הִפְתִּיד : 15. וְרוּחַ
עַל-פָּנַי יַחֲלֶה תִּסְמַר שַׁעֲרַת בָּשָׂרִי : 16. יַעֲמִד וְלֹא-
אֶפִּיר מִרְאֵהוּ תִּמּוּנָה לִנְגֵד עֵינַי דְּמָמָה וְקוֹל אֲשָׁמַע :
17. הָאֲנוּשׁ מֵאֲלוֹהַּ יִצְדָּק אִם-מַעֲשָׂהוּ יִשְׁהַר גִּבֹּר :
18. הֵן בַּעֲבָדָיו לֹא יֵאֱמִין וּבַמַּלְאָכָיו יֹשִׁים תִּהְלֶלָה :
19. אֵף שִׁכְנִי בַּתִּיחָמַר אֲשֶׁר-בַּעֲפָר יִסּוּדִם יִדְבָּאוּם
לִפְנֵי-עֵשׂ : 20. מִבֹּקֶר לָעָרֶב יִכָּתוּ מִבְּלִי מֹשִׁים לִנְצַח
יֵאבְדּוּ : 21. הֲלֹא-נִפְסַע יִתְרֵם בָּם יָמוּתוּ וְלֹא בַּחֲכָמָה :

פֶּחַד באתנח, ver. 20.

distracting thoughts (kindred with סָעַף *to split, divide*, Davidson). מִחֲוִיוֹנוֹת (which arose) from the visions. לַיְלָה *by night*. inf. const. 14. רַב *multitude*, 'the mass of.' 15. תִּסְמַר the piel denotes *intensity*. שַׁעֲרַת sing. 'every individual hair.' 16. תִּמּוּנָה *a form*, suggesting indistinctness. וְקוֹל אֲשָׁמַע *silence, and I heard a voice*. Compare 1 Kings xix. 12. קוֹל דְּמָמָה *a still small voice*. 17. מֵאֲלוֹהַּ the מן of the comparative, *more just than*. Or perhaps as R.V. margin, *just before God*; מן implying 'judged from His point of view.' יִצְדָּק impf. in interrog., applying to what is true at any time. The question is in alternative form, אִם . . . הֵן § 282, but here there is no real antithesis, only an alternative mode of putting the same thing. גִּבֹּר *vir*, אֲנוּשׁ *homo*. 18. תִּהְלֶלָה only here: *imperfection*. 19. בָּתִּי irreg. const. pl. of בִּית *they crush them* = 'they are crushed'; see § 276 e. לִפְנֵי-עֵשׂ *even sooner than a moth is crushed*. 20. מִבֹּקֶר לָעָרֶב *from morning to evening*, i. e. 'in a single day.' יִכָּתוּ impf. niph. of כָּתַת: the form is a Chaldaism for יִכָּתוּ (the short vowel and dagesh instead of the long vowel). מֹשִׁים hiph. ptc. of מָשָׂה. The meaning is *without any one regarding it*, 'unnoticed.' 21. הֲלֹא interrog., § 282. יִתְרֵם *their thread* (יִתָּר) i. e. of life. See Eccl. xii. 6. Or the idea may be that of a tent-cord, R.V.; 'the earthly tabernacle loosened to its fall.' Others render *excellency*. R.V. marg., 'their excellency in them,' a pleonasm.

313.

JOB XXVIII.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY
WISDOM.

I.

1. כִּי יֵשׁ לִפְסָף מוֹצֵא וּמְקוֹם לוֹהֵב יִזְקוּ : 2. בְּרוֹל
מִעֶפֶר יִקַּח וְאֶבֶן יַצוּק נְחוֹשֶׁה : 3. קֵץ שֵׁם לַחֲשָׁךְ
וּלְכָל-תְּכֵלִית הוּא חוֹקֵר אֶבֶן אֶפֶל וְצִלְמוֹת : 4. פָּרַץ
נַחַל מַעַם-גָּר הַנִּשְׁכָּחִים מִי-רֶגֶל דָּלוּ מֵאֲנוּשׁ נְעוּ :
5. אֶרֶץ מִמֶּנָּה יֵצֵא-לֶחֶם וְתַחְתֶּיהָ נִהְפָּךְ כְּמוֹ-אֵשׁ :
6. מְקוֹם-סִפִּיר אֲבִנֶיהָ וְעִפְרָת זָהָב לוֹ : 7. נָתַיב לֹא-

JOB XXVIII.

I. LABOURS AND PRODUCTS OF THE MINE.

1. כִּי *For*. The connection with the preceding chapter is, however, so remote that many render the particle *Surely*. So R.V. מוֹצֵא *a going forth*, (יֵצֵא) *a mine*. יִזְקוּ *qual* from יִזְקֶה *rel. understood*, § 297 c, *which they refine*, i.e. ‘which is refined’; § 276 c. 2. יַצוּק *one pours out stone* (into) *copper* (‘brass’), i.e. by smelting; a double accusative. 3. שֵׁם *one sets*. חֲשָׁךְ *the darkness* of the earth’s interior, into which light is admitted by excavating or by the miner’s lamp. וְצִלְמוֹת *see on Ps. xxiii.* 4. פָּרַץ *one breaks open*. נַחַל *generally a river, then a deep ravine*: hence, as here, the *shaft* of a mine. מַעַם-גָּר *from* (with) *an inhabitant*, i.e. as R.V., ‘away from where men sojourn.’ הַנִּשְׁכָּחִים *art. as demonst. (even) those forgotten by the foot of the passer-by*: i.e. unnoticed by people on the earth’s surface. דָּלוּ...נְעוּ *they hang... they swing*. מֵאֲנוּשׁ *away from man*. 5. אֶרֶץ *abs.*, § 288 a, *as for the earth*. נִהְפָּךְ *impers. it is destroyed*, i.e. *there is destruction*; § 276 e. כְּמוֹ *as by*. 6. אֲבִנֶיהָ *its stones*, i.e. the earth’s. עִפְרָת *golden particles or spots on it* (לוֹ) i.e. on the sapphire (lapis lazuli). Some, however, refer the pronoun to מְקוֹם ‘*the place has also gold-dust*.’ Another interpretation is in R.V. marg., understanding לוֹ of the *miner*: ‘he winneth lumps of gold.’ 7. נָתַיב *in apposition with the preceding*: (This is)

יִדְעוּ עֵיט וְלֹא שׁוֹפְתוּ עֵין אִיָּה : 8. לֹא-הִדְרִיכוּהוּ
בְּנֵי-שֹׁחַץ לֹא-עָדָה עָלָיו שֹׁחַל : 9. בַּחֲלָמִישׁ שָׁלַח
יָדוֹ הַפֶּךָ מִשְׁרַשׁ הָרִים : 10. בַּצִּוְרוֹת יְאֹרִים בִּקְעָ
וּכְלִי-יָקָר רֹאֲתָה עֵינָיו : 11. מִבְּכֵי נְהִירוֹת תִּבְשׁ וְתַעֲלֶמָה
יֵצֵא אוֹר :

II.

12. וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִי-זֶה מְקוֹם בִּינָה :
13. לֹא-יֵדַע אָנוּשׁ עֶרְכָּהּ וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים :
14. תִּהְיוּם אָמַר לֹא בִי-הִיא וַיִּם אָמַר אֵין עֲמָדִי :
15. לֹא-יִתֵּן סָגוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקַל בָּסָף מְחִירָה :
16. לֹא תִסָּלֶה בְּנֶתָם אוֹפִיר בְּשֶׁהֶם יָקָר וְסָפִיר :
17. לֹא-יַעֲרֹכָנָה זָהָב וְזָכוּכִית וְתַמְוִירָתָה כְּלִי-פָז :

a path, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the 'sons of pride'; *the proudest beasts* (according to the parallel). 9. *חֲלָמִישׁ* lit. *roarer* (paronomasia with שֹׁחַץ). 10. *יָאֵר* from a root meaning 'to be strong,' *the hardest stone*, as quartz. 11. *יָאֵר* signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. 12. *מִבְּכֵי* lit. 'from weeping,' poet. for *trickling*. יֵצֵא for יֵצֵא. אוֹר for לְאוֹר *to light*.

II. THE SUPREME VALUE OF WISDOM.

12. וְהַחֲכָמָה. The ו is adversative; *but* or *yet*. מֵאֵין... אִי-זֶה see § 272, pp. 139, 142. 13. עֶרְכָּה. LXX ὁδὸς αὐτῆς, 'the way to it.' But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world's markets. 14. תִּהְיוּם the *abyss*, the mysterious depth below earth and ocean. 15. יִתֵּן pual of נָתַן. סָגוֹר from סָגַר *to shut up* (often in qal ptc. pass. with זָהָב *gold*, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R. V. marg. תַּחֲתֶיהָ prep. with suff., *instead of it*. יִשְׁקַל weighed = *paid*. 16. תִּסָּלֶה pual of סָלָה *to suspend* (as a balance), hence *to weigh*, *value*. 17. לֹא-יַעֲרֹכָנָה (qal עָרַךְ) lit.

18. רִאמוֹת וְגִבִּישׁ לֹא יִזְכֹּר וּמִשָּׁךְ חֲכָמָה מִפְּנִינִים :
 19. לֹא־יִעֲרֹכָנָה פְּטֹדַת־כּוֹשׁ בְּכַתֶּם טָהוֹר לֹא תִסָּלֶה :
 20. וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאִי־זֶה מְקוֹם בִּינָה :
 21. וְנִעְלָמָה מֵעֵינַי כָּל־חַי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה :
 22. אֲבִדוֹן וּמוֹת אָמְרוּ בְּאֲזִינוֹ שְׁמַעְנִי שְׁמַעָה :
 23. אֱלֹהִים הַבֵּין דְּרָכָהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ :
 24. כִּי־הוּא לִקְצוֹת־הָאָרֶץ יָבִישׁ תַּחַת כָּל־הַשָּׁמַיִם
 25. יִרְאֶה : לַעֲשׂוֹת לְרוּחַ מִשְׁקָל וַיִּמָּס תָּפֶן בְּמִדָּה :
 26. בַּעֲשׂוֹתוֹ לַמָּטָר חָק וְדֶרֶךְ לַחֲיוֹ קִלּוֹת : 27. אִזּוֹ
 28. רָאָה וַיִּסְפְּרָה הַכִּינִיָּה וְגַם־הִקְרָה : 28. וַיֹּאמֶר לְאַדָּם
 הֵן יִרְאֵת אֲדֹנָי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה :

(one) *shall not compare to it* (suff. for dat. = לָהּ) impers. const. for passive, § 276 e. זָכוּיָה only here; from זָכָךְ to be pure, transparent; hence prob. = glass, very precious in ancient times. ו copulative carries on the negation. כָּלִי sing. as collective, *jewellery of*: but some copies have כָּלִי *jewels or vessels of*. 18. גִּבִּישׁ lit. *what is frozen*, hence the ice-like crystal. 19. כּוֹשׁ the land of the 'dark-coloured,' *Ethiopia*; a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. וְנִעְלָמָה. The ו introduces the answer, and might be rendered *seeing that*. See § 298. וּמַעוֹף from birds (collective), as media of divination. 22. אֲבִדוֹן *Destruction*, personified. מָוֶת, as שָׂאוֹל elsewhere, *the realms of the dead*. שְׁמַעָה a rumour of it (only), not its reality. Comp. Eccl. ix. 10. 23. דְּרָכָה the way to it. וְהוּא emphatic, § 276 c, *it is He who*. So in next verse. 25. לַעֲשׂוֹת inf. const. *to make*; the result of His 'looking.' רוּחַ here *wind*, from the parallelism *weight*; in modern language, *force and pressure*. תָּפֶן the construction changed; *yea*, (ו) *He determined* (piel of תָּכַן). 26. קִלּוֹת *voices*, hence *thunder*. 27. רָאָה (the ה is acc., *her*; the ה of the verb disappearing). *He saw Wisdom when He created the world*. Wisdom is eternal. וַיִּסְפְּרָה *yea verily*. 28. יִרְאֵת elsewhere used with אֱלֹהִים, as Gen. xx. 11; or with יְהוָה, as Prov. i. 7; ix. 10. אֲדֹנָי the Lord, i. e. of all creation.

314.

PROVERBS XXXI. 10-31.

THE EXCELLENT WOMAN.

(An Acrostic.)

10. אִשֶּׁת-חַיִּל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָה :
 11. בִּטָּח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר :
 12. גִּמְלָתָהּ טוֹב וְלֹא-רָע כָּל יְמֵי חַיֶּיהָ :
 13. דִּרְשָׁה צֶמֶר וּפְשָׁתִים וְתַעַשׂ בַּחֲפֶז כַּפֶּיהָ :
 14. הִיתָה כְּאִנִּיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָה :
 15. וְתִקֵּם בְּעוֹד לִילָהּ וְתִתֵּן שֶׁרָף לְבֵיתָהּ וְחֶק לְנַעֲרֹתֶיהָ :
 16. זִמְמָה שָׂדֶה וְתִקְחֶהּ מִפְּרִי כַּפֶּיהָ נִטְעָה כֶּרֶם :
 17. חֲגֶרָה בַּעֲזוֹ מִתְּנִיָּה וְתֹאמֶץ זְרוּעֹתֶיהָ :
 18. טַעֲמָה כִּי-טוֹב סָחֲרָה לֹא-יִכָּבֵד בַּלֵּיל * נָהָה :
 19. יָדֶיהָ שָׁלְחָה בְּכִישׁוֹר וּכַפֶּיהָ תִּמְכּוּ פֶלֶא :

בִּלְיָה קרי, ver. 18. נִטְעָה קרי, ver. 16.

PROVERBS XXXI. 10-31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i-iv. But in some of these the alphabet is incomplete.

10. חַיִּל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וְרַחֵק. For logical force of ו see § 298. 11. Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 b. שָׁלָל subj. of the verb לו understood. 13. בַּחֲפֶז כַּפֶּיהָ lit. *with the good pleasure of her hands*, i.e. *willingly*. Or (less likely) 'according to the good pleasure,' etc., i.e. *as seems to her best*. 15. בְּעוֹד while yet (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. 16. זִמְמָה a verb ע"ע here inflected regularly. וְתִקְחֶהּ impf. qal of לָקַח with suff. נִטְעָה add ה as *q^{er}*: 3 f. *she planteth*. 18. טַעֲמָה lit. *tasteth*; *perceiveth*. בַּלֵּיל see *q^{er}*. 19. כִּישׁוֹר (only here) prob. 'the upright,' i.e. the *distaff*.

20. כִּפְּהָ פָּרְשָׁה לְעֵנִי וַיְדִיחַ שְׁלַחָה לְאַבְיוֹן :
 21. לֹא-תִירָא לְבֵיתָהּ מִשְׁלָךְ כִּי כָל-בֵּיתָהּ לְבָשׁ שְׁנִים :
 22. מִרְבִּידִים עֲשֶׂתָה-לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה :
 23. נֹדַע בַּשְּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עַם-יִקְנִי-אַרְץ :
 24. סָדִין עֲשֶׂתָה וְתַמְכָּר וְחִגּוֹר נִתְּנָה לְפִנְעֵנִי :
 25. עֲזוּ-וְהִדְרָה לְבוּשָׁה וְתִשְׁחַק לְיוֹם אַחֲרוֹן :
 26. פִּיהָ פִּתְחָה בְּחִכְמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָה :
 27. צוֹפִיָּה הִילְכֹת בֵּיתָהּ וּלְחֶם עֲצָלוּת לֹא תֹאכַל :
 28. קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלָהּ :
 29. רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאֵת עָלִית עַל-כָּלָהּ :
 30. שָׁקַר הַחַן וְהַבֵּל הִיפִי אִשָּׁה יִרְאֵת־יְהוָה הִיא
 תִּתְהַלֵּל :
 31. תִּנּוּ-לָהּ מִפְּרִי יְדִידָהּ וַיְהַלְלָהּ בַּשְּׁעָרִים מַעֲשִׂיהָ :

הילכות, ver. 27.

20. כִּפְּהָ the prep. takes the vowel of the art. 21. שְׁנִים *scarlet*; apparently, however, referring to warmth rather than to colour. The LXX evidently read שְׁנִים *double* (*δισσός*), thick clothing. 22. מִרְבִּידִים *coverlets* (1 without daghesh). שֵׁשׁ *fine linen*, an Egyptian word. אַרְגָּמָן *purple*. 23. בְּשִׁבְתּוֹ *in his sitting* = *when he sitteth*. 24. סָדִין *linen clothing* (*σινδών*), perhaps from *Sindhu*, the Indus. חִגּוֹר *a girdle*. לְפִנְעֵנִי *to the Canaanite*, or Phoenician trader; both terms collective. Commerce by barter is indicated (נִתְּנָה). 27. צוֹפִיָּה *f. ptc. watching*. הִילְכֹת the *yodh* probably transposed by accident, see *q^{eri}*, *steps*; hence generally 'ways.' עֲצָלוּת *idleness*, only here and (dual) Eccl. x. 18. 28. Understand *rises up* in the second member of the verse. 29. The testimony of her husband. רַבּוֹת in an emphatic position. כָּלָהּ for כָּלָן *lengthened in pause*. 30. אִשָּׁה (nom. abs., § 288 a) here more emphatic without expressed connective. יִרְאֵת *f. const. of noun יָרָא she who fears* (the only reference to religion in the delineation, and the crowning praise). 31. תִּנּוּ-לָהּ *give ye to her*, i. e. let herself also have some benefit from (כֵּן) her labour for others. יְהַלְלִי *impf. piel, omitting daghesh in second rad. In the gates*, i. e. 'among the people,' in their usual place of concourse.

315.

ISAIAH V. 1-7.

PARABLE OF THE UNFRUITFUL VINEYARD.

1. אֲשִׁירָה נָא לִידִידִי שִׁירַת דּוּדֵי לְכַרְמִי פָּרַם הִיא
 לִידִידִי בָקָרָן בֶּן־שָׁמֶן : 2. וַיַּעְזְקָהּ וַיִּסְקְלָהּ וַיִּטְעֶהָ
 שָׂרֵק וַיִּבֶן מִגְדָּל בְּתוֹכָהּ וְגַם־יָקַב חָצֵב בּוֹ וַיִּקֹּוּ לַעֲשׂוֹת
 עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים : 3. וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ
 יְהוּדָה שִׁפְטוּ־נָא בִּינִי וּבִין פְּרָמִי : 4. מַה־לַּעֲשׂוֹת עוֹד
 לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מִדּוֹעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ
 בָּאֲשִׁים : 5. וַעֲתָה אֹדִיעָה־נָא אֶתְכֶם אֵת אֲשֶׁר־אֲנִי
 עֹשֶׂה לְכַרְמִי הֵסֵר מִשׁוֹכָתוֹ וְהָיָה לְבָעֵר פָּרֵץ גִּדְּרוּ
 וְהָיָה לְמִרְמָס : 6. וְאֲשִׁיתָהּ בְּתָה לֹא יֹמֵר וְלֹא יַעֲדָר

ה'כ' ברנש. ver. 5.

ISAIAH V. 1-7.

1. אֲשִׁירָה cohortative. נָא come now. לִידִידִי for my Beloved. שִׁירַת דּוּדֵי perhaps should read דּוּדִים ש" a song of loves, 'a love-song,' Lowth, al. לְכַרְמִי respecting his vineyard: note the several meanings of לְ in this verse. בָּקָרָן בֶּן־שָׁמֶן on a horn (hill-top) the son of oil, 'richly-nourished.' וַיַּעְזְקָהּ וַיִּסְקְלָהּ sometimes applied to things without life. 2. וַיַּעְזְקָהּ and he digged it (as R.V. marg.). וַיִּטְעֶהּ verb with double acc. § 277 c. שָׂרֵק the choicest vine. וַיִּקֹּוּ impf. piel of קָוָה. בָּאֲשִׁים understand עֲנָבִים grapes. 3. יוֹשֵׁב and אִישׁ collective. בִּין the prep. repeated. 4. מַה־לַּעֲשׂוֹת what (is there) to do? (inf. const.) in our idiom, 'what can be done?' וְלֹא etc. and (which) I have not done in it? For use of ו see § 298. מִדּוֹעַ קִוִּיתִי why did I expect, and, etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? 5. And now let me tell you what I, etc. Two accusatives, both with אֵת. אֲנִי emphatic. עֹשֶׂה ptc., (am) doing = about to do. הֵסֵר inf. abs. hiph. of סָר, § 284. מִשׁוֹכָתוֹ the Massoretic note calls attention to the anomalous daghesh in כ. לְבָעֵר inf. piel for consuming with fire. לְ after הָיָה has the force of becoming, § 273. פָּרֵץ inf. abs. 6. וְאֲשִׁיתָהּ בְּתָה and I will make it a desolation. מִמֶּסֶר from raining,

וְעָלָה שְׁמִיר וְשִׁית וְעַל הָעֵבִים אֲצִיָּה מִהַמִּשִּׁיר עָלָיו
 מִטֵּר: 7. כִּי כָרָם יִהְיֶה צִבְאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ
 יִהְיֶה נֹמֵעַ שֶׁעֲשׂוּעָיו וַיָּקֹר לְמִשְׁפָּט וְהָיָה מִשְׁפָּח לְצִדְקָה
 וְהָיָה צִעְקָה:

316.

ISAIAH XXXV.

THE GLORIOUS RETURN.

1. יִשְׁשׂוּם מִדְּבַר וְצִיָּה וְתִגַּל עֲרֵבָה וְתִפְרַח כְּחִבְצֵלָת:
 2. פָּרַח תִּפְרַח וְתִגַּל אַף גִּילַת וְרִנָּן כְּבוֹד הִלְבֵּנוֹן נִתֵּן-
 לָהּ הַדֵּר הַפְּרָמֶל וְהַשְּׁרוֹן הַמָּה יִרְאוּ כְבוֹד-יְהוָה הַדֵּר
 אֶלְהִינוּ: 3. חֲזָקוּ יָדִים רַפּוֹת וּבְרָפִים כְּשִׁלּוֹת אֲמָצוּ:
 4. אָמְרוּ לְנִמְהָרֵי-לֵב חֲזָקוּ אַל-תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם
 נָקָם יָבֹוא גְמוּל אֱלֹהִים הוּא יָבֹוא וַיִּשְׁעֲכֶם: 5. אִזּוּ

‘so that they (the clouds) shall not rain.’ מִטֵּר cognate acc. § 277 b.
 7. פָּרַח תִּפְרַח וְתִגַּל אַף גִּילַת וְרִנָּן כְּבוֹד הִלְבֵּנוֹן נִתֵּן- the plant of His delights, ‘His pleasant plant’; see § 294.
 The close is a double paronomasia; מִשְׁפָּט and מִשְׁפָּח; צִדְקָה and צִעְקָה:
 as frequently in Isaiah.

ISAIAH XXXV.

1. יִשְׁשׂוּם A.V. ‘shall be glad for them,’ taking ם as a pronominal suffix. Better to take ם for וּן, the ן being assimilated to the ם following, as Num. iii. 49. פָּדִיִּים. ‘Instead of the plural forms in ם, there are, especially in the older books, over 300 forms with the fuller ending ין (with *nun paragogicum*) always bearing the tone.’—Gesenius. R.V., simply, shall be glad. חִבְצֵלָת the narcissus. 2. גִּילָה noun of kindred stem in the const. state strengthening the sense of the verb, like inf. abs., connected with רִנָּן inf. (piel) as noun: it shall rejoice even (with) rejoicing and song. הָמָה they, i.e. ‘Lebanon, Carmel and Sharon, with the wilderness.’—Delitzsch. 4. נָקָם in apposition with אֱלֹהֵיכֶם your God will come (as) Vengeance, i.e. in that character. גְּמוּל אֱלֹהִים lit. a recompense of God, or ‘a mighty or divine recompense.’ וַיִּשְׁעֲכֶם impf. hiph. (jussive

תִּפְקַחְנָה עֵינֵי עֹרִים וְאָזְנֵי הָרָשִׁים תִּפְתַּחְנָה : 6. אִזּוּ
 יִדְלַג כְּאַיִל פֶּסַח וְתָרֵן לָשׁוֹן אֱלֵם כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם
 וּנְחָלִים בְּעֶרְבָה : 7. וְהָיָה הַשָּׂרֵב לֶאֱגֶם וְצִמְאוֹן
 לְמִבּוּעֵי מַיִם בְּנוֹה תַנִּים רִבְצָה חֲצִיר לִקְנֶה וְגִמָּא :
 8. וְהָיָה־שֵׁם מִסְּלוֹל הַדֶּרֶךְ וְהַדֶּרֶךְ הַקָּדֵשׁ יִקְרָא לָהּ לֹא־
 יַעֲבְרֶנּוּ שָׂמָּה וְהוּא־לָמוֹ הַלֶּךְ דֶּרֶךְ וְאֻוִּלִּים לֹא יִתְעוּ :
 9. לֹא־יִהְיֶה שֵׁם אַרְיָה וּפְרִיץ חַיּוֹת בַּל־יַעֲלֶנָּה לֹא
 תִמָּצֵא שֵׁם וְהִלְכוּ גֵאוּלִּים : 10. וּפְדוּנֵי יְהוָה יִהְיֶה יִשְׁבוֹן
 וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם שִׁשׁוֹן וְשִׂמְחָה
 יִשְׁיֻגּוּ וְנָסוּ יִגּוֹן וְאַנְחָה :

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. הַשָּׂרֵב *the mirage*. תַנִּים *jackals*. אִזּוּ *its (their) lair*, fem. suff. (regarding תַנִּים as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חֲצִיר with לְ following, must mean an *enclosure*, or *court*, for, as R.V. marg. (cf. xxxiv. 13). 8. מִסְּלוֹל (from סָלַל *to cast up*) only here; a *highway*. הַקָּדֵשׁ perhaps *the Sanctuary*. וְהוּא־לָמוֹ *and He (shall be) with them*, as R.V. marg. (or *for them*). The rendering, *it* (i.e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them*. Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with שָׂמָּה, the impure person. הַלֶּךְ דֶּרֶךְ nom. abs. *As for him that walketh (in) the way—even fools*, etc. 9. פְּרִיץ חַיּוֹת *the violent among beasts* (adj. const.), superlative § 294 e. 10. פְּדוּנֵי pl. const., ptc. pass. of פָּדָה. יִשְׁבוֹן for the final ; see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318.

MATTHEW V. 1-12.

THE BEATITUDES.

(Ginsburg and Salkinson.)

1. וַיְהִי כַּאֲשֶׁר רָאָה אֶת-הַמּוֹן הָעַם וַיַּעַל אֶל-הַהָר
וַיֵּשֶׁב שָׁם וַיְגַשּׁוּ אֵלָיו תַּלְמִידָיו : 2. וַיִּפְתַּח אֶת-פִּיהוּ
וַיֹּרֶה לָהֶם לֵאמֹר :
3. אֲשֶׁר־י עֲנִי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם :
4. אֲשֶׁר־י הַמֵּת־אֲבָלִים בֵּי-הֶם וַיִּנְחָמוּ :
5. אֲשֶׁר־י הָעֲנֻיִם בֵּי-הֶם וַיִּרְשׁוּ-אָרֶץ :
6. אֲשֶׁר־י הָרַעֲבִים וְהַצֹּמְאִים לִצְדָקָה בֵּי-הֶם וַיִּרְוּ :
7. אֲשֶׁר־י בְּעַל־יִרְחָמִים בֵּי-הֶם וַיִּרְחָמוּ :
8. אֲשֶׁר־י בְּרִי לִבָּב בֵּי-הֶם וַיַּחֲווּ אֶת-אֱלֹהִים :
9. אֲשֶׁר־י עֲשֵׂי שְׁלוֹם בֵּי-הֶם וַיִּקְרָאוּ בְּנֵי-אֱלֹהִים :

MATTHEW V. 1-12.

1. וַיַּעַל fut. apoc. qal of עָלָה; for ו see § 298. הָהָר art. as in Gk. τὸ ὄρος. תַּלְמִיד n. m. *disciple*, only once in O.T., 1 Chron. xxv. 8, often in modern Heb. 3. הָרוּחַ infreq. with art. in O.T. (Delitzsch has (עֲנִי רוּחַ). 4. הֵם and in following vers. emphatic, as in Gk. αὐτοί. 5. הָעֲנֻיִם etc., as in Ps. xxxvii. 11. 7. בְּעַל־יִרְחָמִים the possessor of any quality is sometimes called its 'lord.' Delitzsch has simply הַרְחֵמָנִים (only

10. אֲשֶׁרֵי הַנִּרְדָּפִים עֲקֵב צְדָקָתָם כִּי לָהֶם מַלְכוּת
הַשָּׁמַיִם :

11. אֲשֶׁרֵיכֶם אִם־יִחְרְפוּ אִם־יִרְדְּפוּ אֵתְכֶם

וּבִשְׁקָר יָבִיאוּ דְבַתְכֶם רָעָה בַּעֲבוּר שְׁמִי :

12. שִׁישׁוּ וְגִילּוּ כִּי שְׂכָרְכֶם הָרַבָּה מְאֹד בַּשָּׁמַיִם

כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר הָיוּ לַפְּנִיכֶם :

319.

MATTHEW VI. 9-13.

THE LORD'S PRAYER.

(Delitzsch.)

9. כֹּה תִתְפַּלְלוּ אֲבִינוּ שְׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ :

10. תָּבֹא מַלְכוּתְךָ יַעֲשֶׂה רְצוֹנְךָ כִּמוֹ בַּשָּׁמַיִם כֵּן

בָּאָרֶץ : 11. אֶת־לֶחֶם חֲקֵנוּ תֵן־לָנוּ הַיּוֹם : 12. וּסְלַח־

לָנוּ אֶת־חַבּוּתֵינוּ כַּאֲשֶׁר סָלַחְנוּ גַם־אֲנַחְנוּ לַחֲטֵי־נוֹ:

Lam. iv. 10 in O. T.). 10. עֲקֵב noun (end, consequence) as prep. *because of* (Delitzsch has עַל־דִּבְרֵי). צְדָקָתָם *their righteousness* (a gloss on orig.). 11. בִּשְׁקָר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יָבִיאוּ דְבַתְכֶם רָעָה *bring your evil report* (comp. Gen. xxxvii. 2), i. e. an evil report of you. 12. הָרַבָּה inf. abs. hiph. of רָבָה used adverbially. See Gen. xv. 1. שְׁמִי in pause for שְׁמִי.

MATTHEW VI. 9-13.

9. תִּתְפַּלְלוּ *gamets* in pause for *pathach*, p. 83, *Obs.* שְׁבַשְׁמַיִם. The prefix שְׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמֶךָ pause form. 11. חֲקֵנוּ *our portion*, from חָק § 155, comp. Prov. xxx. 8. [The Gk. ἐμιοῦστος is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאֵל-תְּבִיאֵנוּ לְיָדֵי נָסִיוֹן כִּי אִם-חֲלָצָנוּ מִן-הָרָע
[כִּי לֹא הַמְּמַלְכָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת לְעוֹלָמִי
עוֹלָמִים אָמֵן]:

320.

JOHN XV. 1-9.

THE TRUE VINE.

(Delitzsch.)

1. אֲנֹכִי הַגֶּפֶן הָאֱמֵתִית וְאָבִי הוּא הַפֶּרֶס: 2. כָּל-
שָׂרִיג בִּי אֲשֶׁר אֵינְנוּ עֹשֶׂה-פְּרִי יִסִּירֵנוּ וְאֲשֶׁר יַעֲשֶׂה
פְּרִי יִטְהַרֵנוּ לְהַרְבּוֹת אֶת-פְּרִיו: 3. אַתֶּם כְּעֵת
מְטַהְרִים בַּעֲבוּר דְּבָרֵי אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם: 4. עֲמֻדוֹ-
בִּי וְאֲנִי בָכֶם כַּאֲשֶׁר הַשָּׂרִיג בֹּל-יַעֲשֶׂה פְּרִי מֵאֵלָיו אִם-
לֹא יַעֲמֵד בִּגְפָן כֵּן גַּם-אַתֶּם אִם-לֹא תַעֲמֻדוּ בִּי:
5. אֲנֹכִי הוּא הַגֶּפֶן וְאַתֶּם הַשָּׂרִיגִים הָעֲמֻד בִּי וְאֲנִי בּוֹ
הוּא יַעֲשֶׂה-פְּרִי לָרֹב כִּי בִלְעָדִי לֹא תוּכְלוּן עֲשׂוֹת
מֵאוֹמָה: 6. אִישׁ אֲשֶׁר לֹא יַעֲמֵד בִּי הַשֵּׁלֶךְ בַּשָּׂרִיג
הַהוּצָה וַיִּיבֹשׁ וַיִּלְקָטוּם וַיִּשְׁלִיכוּם אֶל-תּוֹךְ הָאֵשׁ וְהָיָה
לְבָעֵר: 7. וְהָיָה אִם-תַּעֲמֻדוּ בִּי וּדְבַרְתִּי יִהְיוּ בָכֶם

rather than an exact rendering.] 13. לְיָדֵי lit. *into the hands of*, used
as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *sure, true*,
used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1-9.

4. כֵּן גַּם-אַתֶּם *thus also (is it with) you; i. e. as neg. precedes, 'no
more can ye.'* 5. הוּא emphatic. 6. לְבָעֵר inf. piel with prefix.
7. כְּכֹל-הַסָּפֶזְכֶּם *according to all your good pleasure, 'what ye will.'* G. and

כָּל־חַפְצֵכֶם תִּשְׁאֲלוּ וַיַּעֲשֶׂה לָכֶם : 8. בְּזֹאת נִכְבֵּד
אָבִי בַעֲשׂוֹתְכֶם פְּרִי לָרֹב וְהָיִיתֶם לִי לְתַלְמִידִים :

321.

ACTS XIII. 16-26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(Ginsburg and Salkinson.)

16. וַיַּעֲמֵד פּוֹלוֹס וַיִּנָּפֶף יָדוֹ וַיֹּאמֶר אֲנֹשִׁי יִשְׂרָאֵל
וְגַם־הִירָאִים אֶת־הָאֱלֹהִים שָׁמְעוּנִי : 17. אֱלֹהֵי יִשְׂרָאֵל
אֱלֹהֵי הָעָם הַזֶּה הוּא בָחַר בַּאֲבוֹתֵינוּ וַיָּרֶם קָרְן לָעָם
בַּהֲיוֹתָם גֵּרִים בָּאָרֶץ מִצְרַיִם וְהוּא הוֹצִיאָם מִשָּׁם בְּזֹרַע
נְטוּיָה : 18. וַיֵּשָׂא אֹתָם וַיַּכְלִלֵם אַרְבָּעִים שָׁנָה בְּמִדְבָּר :
19. וַיִּשְׁמַד מִפְּנֵיהֶם שִׁבְעָה גוֹיִם בָּאָרֶץ כִּנְעַן וַיַּפֵּל לָהֶם
בַּחֶבֶל אֶת־אֲדָמָתָם לִירֶשֶׁת נַחֲלָה : 20. אַחֲרֵי־כֵן נָתַן
לָהֶם שְׁפָטִים לְשַׁפְּטֵם פְּאָרְבַּע מֵאוֹת וַחֲמִשִּׁים שָׁנָה
עַד־שְׁמוּאֵל הַנָּבִיא : 21. בִּימֵיו שָׁאֲלוּ לְמֶלֶךְ עֲלֵיהֶם
מֶלֶךְ וְהָאֱלֹהִים נָתַן לָהֶם אֶת־שְׁאוּל בֶּן־קִישׁ אִישׁ יְמִינִי
לְמֶלֶךְ עֲלֵיהֶם אַרְבָּעִים שָׁנָה : 22. וְאַחֲרֵי הִסִּירוֹ אֹתוֹ

S. translate כָּל־מִשְׁאֲלוֹת לְבָבְכֶם according to all the requests of your heart.

8. פְּרִי לָרֹב fruit to abundance, 'much fruit.' the prefix לְ after הָיִה denoting apposition, § 273, n. 2.

Acts XIII. 16-26.

16. Πάυλος in Heb. letters. 17. נָחַר generally takes an object with prefix בְּ, as Deut. vii. 6. וַיָּרֶם קָרְן לְ uplifted the horn of = exalted. הָיִה inf. const. of הָיָה, pref. and suff. 'in their being,' when they were. 18. וַיַּכְלִלֵם redup. piel (polel, § 145f.) of כוּל nourished. See Gen. xlv. 11. Gk. ἐτρεφοφόρησεν, var. reading from ἐτρεποφόρησεν, suffered their manners. See R.V. and marg. 21. Note the paronomasia שְׁאֲלוּ... שְׁאוּל. 22. הִסִּירוֹ an ellipsis for Benjamin; Delitzsch בְּנֵימִן. מִשְׁבָּט בְּנֵימִן. אֲשֶׁר etc. inf. const. of סוּר with suff., His removal of him (אֹתוֹ).

מִמֶּלֶךְ הַקִּים אֶת־דָּוִד לְמֶלֶךְ עֲלֵיהֶם אֲשֶׁר אָמַר עָלָיו
וַיַּעֲדֵנוּ מִצָּאתַי אֶת־דָּוִד בֶּן־יִשִׁי אִישׁ כְּלָבִי אֲשֶׁר כָּל־
הַפְּצֵי יִשְׂרָאֵל : 23. מִזֶּרְעוֹ הֵבִיא הָאֱלֹהִים כְּדָבָרוֹ
אֶת־יֵשׁוּעַ לְיִשְׂרָאֵל לְמוֹשִׁיעַ : 24. וַיְהִי אַחֲרֵי קָרָא
יֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְתִשְׁבָּה וּלְהַטְבִּיל לִפְנֵי בָאוֹ :
25. וּכְבָּלוֹת יֹחָנָן אֶת־מְרוּצָתוֹ אָמַר וּמַה־תִּתְּשֹׁבֹן עָלַי
מִי־אֲנִי לֹא אֲנִי הוּא כִּי הִנֵּה אַחֵר בָּא אַחֲרַי וְהוּא
אֲשֶׁר קָלָתִי מִהֲתַרְלוֹ שְׂרוּף נִעְלִיו אֲשֶׁר בְּרָגְלָיו :
26. אַתֶּם אָנָּשִׁים אַחִים זֶרַע אֲבֵרָהֶם וְכָל־יִרְאֵי
אֱלֹהִים הַנִּמְצָאִים בְּתוֹכְכֶם אֵלֵינוּ דִּבֵּר הַיְשׁוּעָה
הַזֹּאת שְׁלוֹחַ :

322.

1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(Delitzsch.)

1. אִם־בְּלִשְׁנוֹת אָנָּשִׁים וּמִלֵּאכִים אֲדַבֵּר וְאִין־בִּי
הָאַהֲבָה הָיִיתִי כְּנִחֲשֶׁת הָמָּה אוֹ כְּצִלְצַל תְּרוּעָה : 2. וְכִי

respecting whom He said and bare witness to him. מִצָּאתַי etc., two
O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. בְּלִי־הֶפְצֵי יִשְׂרָאֵל
quotation from Isaiah xlv. 28 (spoken there of Cyrus). יֵשׁוּעַ 23.
= יהושע *Jehovah is help*, § 263, in Gk. characters Ἰησοῦ-, with added
case-ending. יֹחָנָן ptc. hiph. (יָשַׁע) as subst., Saviour. 24. יֹחָנָן
Jochanan, O. T. *John*. 25. וּמַה *And what?* τί; R.V., but others
read τίνα; מִי as indirect interrog. לֹא אֲנִי הוּא Gk. οὐκ εἰμὶ
ἐγώ. הוּא before אֲשֶׁר very emphatic. קָלָתִי *I am too insignificant*.
26. הַנִּמְצָאִים בְּתוֹכְכֶם *who are found in the midst of you*; an amplification
of the Gk. ἐν ὑμῖν.

1 CORINTHIANS XIII.

1. הָמָּה f. ptc. qal of הָמָּה. 6. שִׂמְחָתָהּ *her rejoicing* (is). עִם *with*,

תְּהִיָּה־לִּי נְבוּאָה וְאֲדַע כָּל־הַסּוּדוֹת וְכָל־הַדַּעַת וְכִי
 תְּהִיָּה־לִּי כָּל־הָאֱמוּנָה עַד כִּי־אֶעְתִּיק הָרִים וְאִין־בִּי
 הָאֲהָבָה הָיִיתִי כְּאִין: 3. וְאִם־אֶחְלַק אֶת־כָּל־הוֹנִי וְאִם־
 אֶתֵּן אֶת־גּוּפִי לְשַׂרְפָּה וְאִין־בִּי הָאֲהָבָה כָּל־זֹאת לֹא
 תוֹעִילֵנִי: 4. הָאֲהָבָה מְאַרְכֶּת־אִף וְעֹשֶׂה חֶסֶד הָאֲהָבָה
 לֹא תִקְנָא הָאֲהָבָה לֹא תִתְפָּאֵר וְלֹא תִתְרוֹמֵם: 5. לֹא
 תַעֲשֶׂה דִבְר־תִּפְלָה וְלֹא תִבְקֹשׁ אֶת אֲשֶׁר־לָהּ וְלֹא
 תִתְמַרְמֵר וְלֹא תִחְשַׁב הָרָעָה: 6. לֹא תִשְׁמַח בַּעֲוֹלָה כִּי
 שְׂמַחְתָּהּ עִם־הָאֲמִת: 7. אֶת־כָּל תִּשְׂאָ אֶת־כָּל תִּאֲמִין
 אֶת־כָּל תִּקְוָה וְאֶת־כָּל תִּסְבָּל: 8. הָאֲהָבָה לֹא־תִבָּל
 לְעוֹלָם אֲך־הַנְּבוּאוֹת הַנָּה תִבְטָלָנָה וְהַלְשִׁנוֹת תִּכְלִינָה
 וְהַדַּעַת תִּבְטָל: 9. כִּי־קֶצֶת הוּא שְׂיִדְעֵנוּ וְקֶצֶת הוּא
 שְׁנִבְאֵנוּ: 10. וְכִבּוֹא הַתָּמִים אִזּוּ עֲבוֹר תַּעֲבֹר הַקֶּצֶת:
 11. כַּאֲשֶׁר הָיִיתִי עוֹלִל כְּעוֹלִל דִּבְרָתִי כְּעוֹלִל הַגִּיתִי
 כְּעוֹלִל הַשְׁבָּתִי וְכַאֲשֶׁר הָיִיתִי לְאִישׁ הַסִּירִתִּי דִּבְרִי
 הַעוֹלִל: 12. כִּי כָעֵת מִבִּיטִים אֲנִי בְּמִרְאָה וּבַחִידוֹת
 וְאִזּוּ פָנִים אֶל־פָּנִים: 13. כָּעֵת יוֹדַע אֲנִי קֶצֶתוֹ וְאִזּוּ כַּאֲשֶׁר
 נֹדַעְתִּי אֲדַע אִף־אֲנִי: 14. וְעַתָּה שְׁלֹשׁ־אֱלֹה תַעֲמִדָנָה
 הָאֱמוּנָה וְהַתִּקְוָה וְהָאֲהָבָה וְהַגְּדוּלָּה בָּהֶן הִיא הָאֲהָבָה:

as Gk. συλλαίπει, see R.V.

9. Lit. *For a part is that which we know*, etc. (פֶּקֶץ קֶטֶן יָדַעוּ). G. and S. translate the verse *a little portion we know*, etc.10. עָבוֹר inf. abs. with verb, *shall utterly vanish away*. 11. הַסִּירִתִּי hiph. of סִיר. 12. מִרְאָה vision means *mirror* in Ex. xxxviii. 8.14. חִידוֹת plur., *riddles*, sing. in Gk.

323.

HEBREWS I.

OPENING OF THE EPISTLE TO THE HEBREWS.

(Delitzsch.)

1. הָאֱלֹהִים אֲשֶׁר־דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבְפָנִים
שָׁנִים אֶל־אַבְתָּנֵינוּ בְּיַד הַנְּבִיאִים דִּבֶּר אֵלֵינוּ בְּאַחֲרִית
הַיָּמִים הָאֵלֶּה בְּיַד בְּנוֹ: 2. אֲשֶׁר־נָתַן לְיִוֶּרֶשׁ כָּל־וְגַם־
עָשָׂה בְיָדוֹ אֶת־הָעוֹלָמוֹת: 3. וְהוּא זֶהר כְּבוֹדוֹ וְצִלָּם
יִשׁוּתוֹ וְנוֹשָׂא כָל בְּדָבָר גְּבוּרָתוֹ וְאַחֲרֵי עֲשׂוֹתוֹ בְּנִפְשׁוֹ
מְהֵרָת חֲטָאֵתֵינוּ יָשָׁב לִימִין הַגְּדָלָה בְּמְרוֹמִים: 4. וַיִּגְדֵּל
מְאֹד מִן־הַמַּלְאָכִים כִּי אֲשֶׁר הָשֵׁם אֲשֶׁר נָחֵלוּ יָקָר הוּא
מְשַׁלָּהֶם: 5. כִּי אֶל־מִי מִן־הַמַּלְאָכִים אָמַר מַעֲוֹלָם בְּנֵי
אֲתָה אֲנִי הַיּוֹם וְלִדְתִּיךָ וְעוֹד אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא
יְהִי־לִי לְבֵן: 6. וַיְבָהִיאוּ אֶת־הַכְּבוֹד שְׁנִית לְעוֹלָם אָמַר
וְהִשְׁתַּחֲוּוּ־לּוֹ כָּל־אֱלֹהִים: 7. הֵן עַל־הַמַּלְאָכִים הוּא
אָמַר עָשָׂה מַלְאָכָיו רוּחוֹת מִשְׁרָתָיו אֵשׁ לֹהֵט: 8. אֲךָ

HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God*, ὁ Θεός. פְּעָמִים c. noun, without prep., *times*, acc., § 291 b. פָּנִים in later Heb., *manners*. שָׁנִים ptc. plur. of שָׁנָה *to repeat*. בְּיַד *by means of*; Gk. ἐν. בְּאַחֲרִית הַיָּמִים *in the end of the days*, a prophetic formula, Gen. xlix. 1, Isa. ii. 2, etc. בְּנוֹ the possessive in Gk. See R.V. marg. 2. הָעוֹלָמוֹת, Gk. τοὺς αἰῶνας. 3. יִשׁוּתוֹ *substance* (not in O.T.), Gk. ὑπόστασις. 4. מְשַׁלָּהֶם *than that which* (שֶׁ for אֲשֶׁר) *is theirs*. 5. מַעֲוֹלָם a free translation of ποτέ, *ever*. Quotations from Ps. ii. 7; 2 Sam. vii. 14. 6. שְׁנִית *a second time* (Del. applies this to the Resurrection). לְעוֹלָם *to the age*, the world of men, οἰκουμένην. See Ps. xcvii. 7 (אֱלֹהִים, LXX ἄγγελοι). 7. הֵן in later Heb. *surely*. Here corresponding with אֲךָ ver. 8, as μὲν . . . δέ. עַל *with reference to* = πρὸς. See Ps. civ. 4. מִשְׁרָתָיו ptc. piel of שָׁרַת (not used in qal).

עַל־הֶבֶן אָמַר כִּסְאָהּ אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיֶּשֶׁר שֶׁבֶט
מַלְכוּתָהּ: 9. אֶהְבֶּתָּ צֶדֶק וְתִשְׁנֶא רָשָׁע עַל־כֵּן מִשְׁחָה
אֱלֹהִים אֱלֹהֶיהָ שָׁמֶן שֶׁשֹּׁן מַחְבְּרִיהָ: 10. וְעוֹד אֶתָּה
אֲדֹנִי לִפְנִים הָאָרֶץ יִסְדֶּתָּ וּמַעֲשֶׂה יְדֶיךָ שָׁמַיִם: 11. הִמָּה
יֵאבְדוּ וְאַתָּה תַעֲמֹד וְכֻלָּם כַּפָּגֵד יִבְלוּ: 12. כָּלבוֹשׁ
תַּחֲלִיפֻם וְיִחַלְפוּ וְאַתָּה הוּא וּשְׁנוֹתֶיהָ לֹא יִתָּמוּ:
13. וְאֶל־מִי מִן־הַמַּלְאָכִים אָמַר מֵעוֹלָם שֶׁב לִימִינִי עַד־
אָשִׁית אִיבֶיהָ הַדָּם לְרַגְלֶיהָ: 14. הֲלֹא־הֵם כָּלָם
רוּחוֹת הַשָּׂרֵת שְׁלֹוִיחִים לְעֹזְרָה בְּעַד הָעֲתִידִים לְרַשֵּׁת
אֶת־הַיְשׁוּעָה:

324.

HEBREWS XII. 18-29.

CHRISTIAN PRIVILEGES.

(Delitzsch.)

18. כִּי לֹא־בִאתֶם אֶל־הַר נִמְשָׁשׁ וּבִעַר בָּאֵשׁ וְלֹא
אֶל־עָנָן וְעַרְפָּל וְסִעָרָה: 19. וְלֹא לְקוֹל שׁוֹפָר וְלְקוֹל

8. אֱלֹהִים. voc. See Ps. xlv. 7, 8. 10-12. See Ps. cii. 26-28. The quotation begins at לִפְנִים, LXX κατ' ἀρχάς. Lord might have been rendered יהוה according to the tone of the Psalm, or, as preferred by Del., אֲדֹנִי. תַּחֲלִיפֻם, וְיִחַלְפוּ the same verb in hiph. act. and qal intrans., *Thou shalt change them, and they shall change.* The Gk. has two verbs, ἐλίσσεις, ἀλλάγησονται. וְאַתָּה הוּא and *Thou art He*, as Isa. xlv. 4. לֹא יִתָּמוּ shall not be completed (תָּמַם), i. e. 'there shall now be an end to them,' expressed by the Gk. οὐκ ἐκλείψουσιν, 'shall not fail.' 13. See Ps. cx. 1. 14. רִחוֹת הַשָּׂרֵת spirits of the ministry (inf. piel). שְׁלֹוִיחִים m. 'constructio ad sensum,' § 294. לְעֹזְרָה for the aid. The former word generally denotes *Divine service*, the latter *help to men*. בְּעַד Gk. διά, with acc., *for the sake of*. הָעֲתִידִים those who are prepared, or ready (adj.). לְרַשֵּׁת inf. const. of יָרַשׁ the salvation, emphatic (art. not in Gk.).

HEBREWS XII. 18-29.

18. נִמְשָׁשׁ niph. not in O. T., *touched*, 'palpable.' 19. שֶׁלֹא that not

הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בִקְשׁוּ שְׁלֹא יוֹסִיף לְדַבֵּר עִמָּהֶם
 עוֹד: 20. כִּי לֹא-יִכְלּוּ לִשְׁמֹאת אֶת אֲשֶׁר צִוּוּ וְאִם-
 בְּהִמָּה תִגַּע בָּהֶר סָקֵל תִּסְקֵל [אוֹ-יִרְחַה תִּירָה בַּחֲצִים]:
 21. וְהִמְרָאָה הָיָה נֹרָא עַד-מְאֹד וַיֹּאמֶר מֹשֶׁה יִגְרָתִי
 וְחִרָתִי: 22. כִּי אִם-בָּאתֶם אֶל-הָרַ צִיּוֹן וְאֶל-עִיר
 אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַיִם שְׁבַשְׁמִים: 23. וְאֶל-עֲצֵרֹת
 רַבּוֹת הַמַּלְאָכִים וְעֵדֹת הַבְּכוֹרִים הַפְּתוּגִים בְּשָׁמַיִם
 וְאֶל-אֱלֹהִים שֹׁמֵט הַכָּל וְאֶל-רוּחוֹת הַצְּדִיקִים הַנִּשְׁלָמִים:
 24. וְאֶל-יֵשׁוּעַ מַלְיָץ הַבְּרִית הַחֲדָשָׁה וְאֶל-דָּם הַהֲזֹאָה
 הַמֵּיטִיב דִּבֶּר מִדָּם-הַבֶּל: 25. לֵכֵן רְאוּ פֶן-תִּמְאָנוּ
 לִשְׁמֹעַ אֶל-הַמְדַּבֵּר כִּי הֵן לֹא נִמְלְטוּ הַמֵּאֲנִים לִשְׁמֹעַ
 אֶל-הַמְדַּבֵּר עִמָּהֶם בָּאָרֶץ אֲף כִּי-אֲנַחְנוּ אִם-נִמְאָן לִשְׁמֹעַ
 בְּקוֹל הַמְדַּבֵּר מִן-הַשָּׁמַיִם: 26. אֲשֶׁר קוֹלוֹ הִרְעִישׁ אֶזְרוֹ
 אֶת-הָאָרֶץ וְעָתָה זֶה הַבְּטִיחַ לֵאמֹר עוֹד אֶחָת וְאֲנִי
 מִרְעִישׁ לֹא לְבַד אֶת-הָאָרֶץ כִּי-גַם אֶת-הַשָּׁמַיִם:
 27. וְזֹו עוֹד אֶחָת שְׁאֵמַר מִשְׁמִיעַ חֲלִיפַת הַנִּרְעָשִׁים אֲשֶׁר

(אֲשֶׁר for שֶׁ). יוֹסִיף etc., lit. *He would add to speak with them again* (pleonastic). 20. לִשְׁמֹאת inf. const. from שָׁמַע. צִוּוּ pual from צִוָּה. בָּהֶר prep. after verbs of touching, § 277 c. סָקֵל inf. abs., § 284 a. The bracketed words are omitted in the best copies. 21. עַד-מְאֹד *very exceedingly*, as Gen. xxvii. 33. For the repeated *vav* see § 298. The sense is so . . . *that*. יִגְרָתִי an *o*-verb; see § 198 a. 22. אֱלֹהִים חַיִּים *a living God*, Θεοῦ ζῶντος, more forcible without the article. שְׁבַשְׁמִים *which is in the heavens*. 23. עֲצֵרֹת etc., *a festal gathering*, (even) *myriads of the angels*. הַכָּל 'the whole' = *all*. 24. מַלְיָץ ptc. hiph. of מָלַץ. 'that doeth good to speak rather than,' i. e. *that speaketh better*. דָּם is here expressed with הַבֶּל, not in Gk. 25. לֵכֵן an addition by way of connective. אֲף elliptical, *how much more* or *how much less*, according to the sense. Prov. xv. 11, Job ix. 14. 26. עוֹד אֶחָת etc., quoted, with some variation,

הם עֲשׂוּיִם לְמַעַן יַעֲמִד אֲשֶׁר אֵינָנוּ נִרְעָשׁ : 28. לִכְן
 אֲנַחְנוּ הַמְּקַבְּלִים מִלְכוּת אֲשֶׁר לֹא תְמוּשׁ נְבִאָה-נָא
 בְּתוֹדָה וְנַעֲבֹד בָּהּ אֶת-הָאֱלֹהִים לְרָצוֹן לוֹ בְּצִנְיָעוּת
 וּבִירָאָה : 29. כִּי אֱלֹהֵינוּ אֵשׁ אֹכֶלֶת הוּא :

CHAPTER VI.

UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. וַיְהִי כַלּוּת¹ שְׁלֹמֹה לִבְנוֹת אֶת-בֵּית יְהוָה וְאֵת-
 בֵּית הַמֶּלֶךְ וְאֵת כָּל-חֶשֶׁק² שְׁלֹמֹה אֲשֶׁר חִפֵּץ לַעֲשׂוֹת :
 2. וַיֵּרָא³ יְהוָה אֶל-שְׁלֹמֹה וַיֹּאמֶר אֵלָיו שָׁמַעְתִּי אֶת-

from Hag. ii. 6, 7 and 21. 28. קַבְּלִים (Gk. παραλαμβάνοντες) the word from which *Cabbala* is derived (the *received* doctrine). תְּמוּשׁ with potential force, see § 280. נְבִאָה-נָא cohortative, *let us come now*. הָ with it, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τῷ Θεῷ. לְרָצוֹן adverbial, *acceptably*.

DIVINE PROMISES AND WARNINGS TO SOLOMON.

¹ Inf. piel of כָּלָה. ² חֶשֶׁק *desire, pleasure*, but חֶפֶץ is perf. qal of an intrans. verb with similar meaning. ³ Niph.

תפלתך⁴ ואת-תחנתך⁴ אשר התחננתה⁵ לפני הקדשתי
את-הבית הזה אשר בנתה לשום⁶ שמי-שם ער-
עולם והיו עיני ולבי שם כל-הימים; 3. ואתה אם
תלך לפני כאשר הלך דוד אביך בתם-⁷ לבב ובישר⁷
לעשות ככל אשר צויתוך חקי⁸ ומשפטי⁸ תשמר;
4. והקמתי את-כסא ממלכתך על-ישראל לעולם
כאשר דברתי על-דוד אביך לאמר לא-יכרת⁹ לך איש
מעל כסא ישראל: 5. אם-שוב¹⁰ תשבון אתם ובניכם
מאחרי ולא תשמרו מצותי חקתי אשר נתתי לפניכם
והלכתם ועבדתם אלהים אחרים והשתחוויתם להם;
6. והכרתי¹¹ את-ישראל מעל פני האדמה אשר נתתי
להם ואת הבית אשר הקדשתי לשמי אשלח¹² מעל
פני והיה ישראל למשל¹³ ולשנינה¹⁴ בכל-העמים;
7. והבית הזה¹⁵ כל-עבר¹⁶ עליו ישם¹⁷ ושרק¹⁸ ואמרו
על-מה¹⁹ עשה יהוה ככה²⁰ לארץ הזאת ולבית הזה;
8. ואמרו על אשר עזבו את-יהוה אלהיהם אשר
הוציא את-אבתם מארץ מצרים ויחזיקו²¹ באלהים
אחרים וישתחוו להם ויעבדום על-כן הביא יהוה
עליהם את כל-הרעה הזאת:

⁴ Noun ע"ע with ח. ⁵ Hithp. *he had implored*. ⁶ 'To join' = cause to dwell. The sense, *I have prepared for myself a holy place*.

⁷ Subst. חם (adj. חָם); and subst. יָשָׁר *directness, rectitude* (adj. יָשָׁר).

⁸ Plural, with suff. ⁹ Impf. niph. The sense, *There shall not fail*.

¹⁰ Inf. abs. qal. ¹¹ From כָּרַח. ¹² Impf. piel. ¹³ לְ for, with predicative signification. ¹⁴ שָׁנִינָה *a taunt, laughing-stock*: from שָׁנַן *sharpen*.

¹⁵ Nom. abs. ¹⁶ Ptc. qal. ¹⁷ יָשָׁם impf. qal of שָׁם *and שָׁם to be astonished*.

¹⁸ = 'hiss,' 'deride.' ¹⁹ = 'wherefore?'

²⁰ כָּכָה, from כָּה = כֹּה, and כָּ thus. ²¹ מִלֵּל, like לָמָּה. ²² לָמָּה *laid hold on* (לָ).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST
JUDAH.

I. בן-עשרים ואחת שנה צִדְקִיָּהוּ¹ במלְכוֹ ואחת
עשרה שנה מלֶךְ² בירושלם: 2. ויעש הרע בעיני
יהוה ככל אשר-עשה יהוֹיָקִים¹ ולא נכנע³ מלפני
יְרֵמְיָהוּ¹ הנביא מפי⁴ יהוה: 3. וגם במלֶךְ נְבוּכַדְנֶאצַּר¹
מרד⁵ אשר השביעו⁶ באלהים ויקש⁷ את-ערפו ויאמץ⁸
את-לבבו משוב⁹ אל-יהוה אלהי ישראל: 4. גם
כל-שרי הכהנים והעם הרבו¹⁰ למעל-מעל ככל תעבות¹¹
הגוֹיִם וישמאו¹² את-בית יהוה אשר הקדיש בירושלם:
5. וישלח יהוה אלהי אבותיהם עליהם ביד-מלאכיו
השכם ושלֹחַ¹³ כִּי-חמל¹⁴ על-עמו ועל-מעונו¹⁵: 6. ויהיו
מלַעְגִּים¹⁶ במלאכי האלהים ובזוֹיִם¹⁷ דבריו ומתעתעים¹⁸
בנביאיו עד עלות¹⁹ חמת-יהודה בעמו עד-לאין²⁰
מרפא²¹: 7. ויעל²² עליהם את-מלֶךְ כשדים²³ ויהרג
בחוריהם²⁴ בחרב בבית מקדשם²⁵ ולא חמל על-בחור
ובתולה²⁶ זקן וישש²⁷ הכל נתן בידו: 8. וכל כלי

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

¹ Proper name. ² Verb. ³ Niph., *humbled himself*. ⁴ = according to the command (mouth) of. ⁵ *מרד* (with *א* = against). ⁶ Hiph. of *שָׁבַע*, *made to swear*. ⁷ Impf. hiph. apoc. of *קָשָׁה*, *stiffen*. ⁸ Impf. piel. ⁹ *מן* with inf. = 'that not.' ¹⁰ Pf. hiph. of *רָבָה*, lit. *multiplied to transgress transgression*. ¹¹ *חַוֵּצָה* (from *חָצַב*) *abominable deed*. ¹² Impf. piel. ¹³ Inf. abs. qal after *הִשָּׁבַח* with adverbial force: 'earnestly and constantly.' ¹⁴ *He pitied*, 'spared,' with *עַל*. ¹⁵ *Dwelling*, from *עוֹן*. ¹⁶ *לָעַב* (only in hiph.) *mocked*, with *בְּ*. ¹⁷ Ptc. qal. ¹⁸ Hithp. of *הָצַע* *derided*, with *בְּ*. ¹⁹ Inf. const. qal of *עָלָה*. ²⁰ Lit. *till there was nothing of*. ²¹ *מִרְפָּא* (from *רָפָא*) 'healing,' *help*. ²² Hiph. apoc. ²³ *כַּשְׁדִּים*, pl. *בְּחֹרִים*, *a young man*. ²⁴ *מִקְדָּשׁ* *holy place*. ²⁵ 'Virgin,' 'young woman.' ²⁶ *שֵׁשׁ* *hoary head* = 'the aged.'

בית האלהים הגדולים והקטנים ואוצרות²⁸ בית יהוה
ואוצרות המלך ושָׁרְיוֹ הכל הביא בבל²⁹; 9. וישָׁרְפוּ
את־בית האלהים וינתצו³⁰ את חומת ירושלם וכל־
ארמנותיה³¹ שָׂרְפוּ באש וכל־כלי מחמדיה³² להשחית³³;
10. ויגל³⁴ השאֲרִית³⁵ מן־החרב אל־בבל ויהיו־לוֹ
ולבניו לעבדים עד־מלך מלכות פרס³⁶;

327.

EARLY CHRISTIANITY DESCRIBED

(in a Letter to an Enquiring Heathen).

V. לעבדי המשיח¹ לא היתה ארץ אחת² ולא לשון
ולא משפט אחד להפרדם³ מכל־האנשים; 2. לא
ישבו⁴ בעריהם לברם ולא נלעג⁵ לשונם משמוע ולא
סרה דרכם מן האנשים האחרים⁶; 3. לא נמצא
לקחם⁷ בחקר⁸ האדם וביגיעת⁹ הערומים¹⁰ וגם לא

²⁸ אוֹצֵר treasure. ²⁹ בָּבֶל Babylon. ³⁰ Piel, broke it down. ³¹ אֲרָמוֹן castle, palace. ³² מִחְמָדִים, pl. מִחְמָד, desire, something desired, hence jewel, from חָמַד. ³³ Inf. with ל, as marking the purpose, so that they... ³⁴ Hiph. = deportavit. ³⁵ The residue from the sword; 'those whom the sword had spared.' ³⁶ פָּרַס, in pause פָּרַס, a Persian, (collective) Persia.

EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A.D. 180-210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

¹ = 'servants of the Messiah,' i.e. Christians. ² Cf. Gen. xi. 1. ³ Inf. niph. of פָּרַד; Gk. διακρίνειν. ⁴ Impf., as denoting repetition. ⁵ לָעַג niph., *barbare locutus est*. ⁶ In original, βίον παράσημον ἀσκούσι. ⁷ לָקַח doctrine. ⁸ חָקַר an examination. ⁹ From יָנִיחָ weariness. ¹⁰ Here = *inquisitive*; in Gk. πολυπράγμων.

מורים¹¹ בתונם לתת חקותיהם ללמודים¹² ;
 4. ישבו¹³ ערים בבני יון¹⁴ איש בארץ אבותיו ולבושם
 ואכלם ככל-סביביהם¹⁵ ואיש יעשה כמשפט עמו
 בכל-דרכיו : 5. וחקת¹⁶ דרכם תפלא¹⁷ בעיני כל-
 האדם וראיהם ישמו¹⁸ עליהם : 6. ישבו את-ארץ
 מולדתם והנם כגרים¹⁹ ירשו את-כל-הטוב כאזרח²⁰
 וישאו את-כל-הרע כנכרים : 7. בבשר²¹ יחיו ולא
 ילכו בבשר²¹ : 8. בארץ מקום מגריהם ובשמים בית
 שבתם²² : 9. ישמרו את-החקים אשר נכתבו לעמים
 ובמעשיהם עזו²³ מן החקים : 10. אהבו²⁴ את-כל-
 האנשים ועשקו²⁵ לכלם : 11. אין יודע את-פעלם
 והשופט מרשיע אותם : 12. ינתנו למות ויקומו לחיים
 רשים²⁶ המה ומעשירים רבים חסרו כל-דבר ושבעו
 כל-דבר : 13. נשאו חרפה ובהרפה גדול כבודם :
 14. יגדפם²⁷ חרוגל²⁸ ונצדקו ישמעו את-קללתם²⁹
 והמה מדברים³⁰ ברכה : עברת³¹ האנשים תלחץ
 אתם והמה מכבדים³⁰ את-בני אדם : 15. ייטיבו
 והנה בני מות³² המה כמרעים ויום ההרגה³³ כיום
 שמחה וכיום הצלת³⁴ נפשם : 16. היהודים ילחמו³⁵

¹¹ Teachers, ptc. hiph. of יָרָה ; whence also הִוָּרָה. ¹² Learners, ptc. qal pass. ¹³ Impf., as denoting repetition. ¹⁴ Πόλεις Ἑλληνίδας, Javan, Ionia. ¹⁵ Loca circumjacentia. ¹⁶ Κατάστασις τῆς αὐτῶν πολιτείας. ¹⁷ Niph. ¹⁸ From שָׁמַם. ¹⁹ Ὡς πάροικοι. ²⁰ אֲיֹרָה indigena ; sing. coll. ²¹ Flesh, in two meanings. ²² Ἐπὶ γῆς διατρίβουσιν ἀλλ' ἐν οὐρανῷ πολιτεύονται. ²³ From יָצָא. ²⁴ Pfc. with the signification of the present, as with many other verbs of like signification in this connection. ²⁵ Pual. ²⁶ From רָשָׁה. ²⁷ Piel. ²⁸ The slanderer, qal ptc. ²⁹ They listen to their reviling ; κολάζονται. ³⁰ Ptc. piel. ³¹ עָבַרָה ὕβρις. ³² Sons of death, 'condemned to die.' ³³ הֲרָגָה slaughter. ³⁴ יִצָּלָה deliverance ; κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι. ³⁵ Niph.

בהם כאשר בגוים ובני יון רדפו אתם ולא ידעו
איביהם לדבר למה ישנאום:

VI. הנה בדבר אחד אגיד ³⁶ כנפש האדם בגויה
כעבדי ³⁷ המשיח באנשים: 2. כי ישבה הנפש בגויה
ולא היתה מגויה: 3. והם ישבו בחלד ³⁸ ולא היו
מחלד: 4. לא נראתה הנפש ינסגרה בבשר הנראה
וגם הם נודעו בשבתם ³⁹ באנשים ויראת אלהים אשר
בם לא תודע: 5. שנא הבשר את-הנפש חנם ⁴⁰ ונלחם
בה: 6. כי עצרה ⁴¹ הנפש את-הבשר לעשות כתאותו ⁴²
ואת-למודי המשיח שנאו האנשים כי עצרום מן
ההוות ⁴³: 7. הנפש אהבה את-הבשר השנא ואת-
בדיו ⁴⁴ ועבדי המשיח אהבו את-השנאים: 8. נסגרה
הנפש בבשר והיא מכלכלה ⁴⁵ את-הבשר כן נעצרים
אלה בארץ נבית כלא ⁴⁶ והנם מכלכלים את-הארץ:

³⁶ 'Απλῶς δ' εἰπεῖν.

³⁷ כ . . . כ, see Vocabulary.

³⁸ חלד αλών.

³⁹ Inf. constr.

⁴⁰ Μηδὲν ἀδικουμένην.

⁴¹ קָצַר to restrain, shut in;

sometimes with ל of that which is checked, as 2 Kings iv. 24.

⁴² תַּאֲוָה

desire, longing.

⁴³ הָנָה lust.

⁴⁴ בָּדִים (from בָּדַד to sever), parts of

the body, limbs, members.

⁴⁵ Συνέχει.

⁴⁶ בֵּית כְּלֹא prison.

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS
OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN
SIRA (ECCLESIASTICUS) *.

* * Place the accents, athnach for the half-verse and šilluq for the end,
on the tone syllables.

CHAPTER XLIV. 1-15.

שְׁבַח¹ אֲבוֹת עוֹלָם

אֶת ² אֲבוֹתֵינוּ בְּדוֹרוֹתָם	אֶהְלֵלָה נָא אֲנָשֵׁי חֶסֶד	1
וּגְדְלוֹ מִיְּמֹת עוֹלָם	רַב כְּבוֹד חֶלֶק לָהֶם ² עַלְיוֹן	2
וְאֲנָשֵׁי שֵׁם בְּגִבּוֹרָתָם	דּוֹרֵי ³ אֶרֶץ בְּמַלְכוּתָם	3
וַחֲזִי כָל בְּנֵי־אִתָּם	הַיּוֹעֲצִים ⁴ בְּתִבּוֹנָתָם	3*
וְרוֹזְנִים בְּמַחְקָרֹתָם ⁵	שָׂרֵי גִוִּים בְּמִזְמָתָם	4
וּמוֹשְׁלִים בְּמַשְׁמְרוֹתָם	חֲכָמֵי שִׁיחַ בְּסִפְרָתָם	4*
נוֹשְׂאֵי מִשְׁלַב בְּכַתָּב	חֹקְרֵי מִזְמוֹר עַל חֹק ⁶	5
וְשׁוֹקְטִים עַל מְכֻנָּתָם	אֲנָשֵׁי חֵיל וְסוֹמְכֵי ⁷ נֶחַל	6
וּבִימֵיהֶם תִּפְאָרָתָם	כָּל אֱלֹהִים בְּדוֹרָם נִכְבְּדוּ ²	7
לְהַשְׁתַּעֲנוֹת ⁹ בְּנַחֲלָתָם	יֵשׁ מֵהֶם הִנִּיחוּ ⁸ שֵׁם	8

CHAPTER XLIV. 1-15.

* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

¹ TITLE, שְׁבַח *praise*: see the verb (piel) Ps. lxxiii. 4, cxvii. 1, etc.

² Added from margin. ³ Prob. רוֹדֵי (marg.) ptc. qal of רָדָה *to have dominion over*, as Gk. κυριεύοντες. ⁴ Counsellors (Isa. ix. 5). ⁵ In

their searchings out (מִחְקָרוֹת cf. Ps. xcv. 4). The Gk. must have been rendered from a different text. ⁶ קוֹ (marg.) *measure or rule* (see

Ps. xix. 5). ⁷ וְסוֹמְכֵי (marg.) *supported*; Gk. κειροποιούμενοι, *furnished*.

⁸ Hiph. of נִיחַ *to bequeath* (cf. Eccles. ii. 18). ⁹ Marg. הַשְׁתַּעֲנוּ *to narrate*, hithp. inf. of שָׁעַן.

9	וַיֵּשׁ מֵהֶם אִשָּׁר אֵין לֹו זֹכֶר	וַיִּשְׁבְּתוּ כֹאֲשֶׁר שְׁבָתוֹ
9*	כֹּאֲשֶׁר לֹא הָיוּ הָיוּ	וּבִנְיָהֶם מֵאַחֲרֵיהֶם
10	וְאוֹלָם אֱלֹהִים אֲנָשִׁי חֶסֶד	וּתְקוּתָם לֹא תִשְׁבֵּת ¹⁰
11	עִם זֶרַעַם נֶאֱמָן טוֹבִים	וּנְחָלָתָם לְבָנֵי בָנִים
13	עַד עוֹלָם יַעֲמֵד זִכְרָם	וְצַדִּיקָתָם לֹא תִשְׁכַּח ¹¹
14	גּוֹיִתֵּיהֶם שָׁכְבוּ בְשָׁלוֹם	וְשִׁמוֹתָם יִחְיֶה לְדוֹר וָדוֹר ¹²
15	חֲנֻמָּתָם תִּשְׁנֶה עֵדָה	וְתִהְיֶה יִסְפָּר קֹהֶל ¹³

329.

SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirgê Aboth*, a tractate of the Jewish Mishna¹, and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of תוֹרָה *Law*, without the article, almost as a proper name; (2) the relative וְשֵׁי, see § 296 *f*, in its wider use as a conjunction, with אֲשֶׁר (לְ) שֵׁל as a preposition governing the genitive; (3) the very common occurrence of the termination ית in abstract nouns and substantivized infinitives; (4) the plural ין instead of ים. The editions, however, greatly differ in this last respect.

¹⁰ *Their hope shall not perish*; Gk. ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν, 'whose righteous deeds have not been forgotten.' ¹¹ MS. here defective; verb inserted impf. niph. ¹² Verse supplied from Gk. ¹³ Verse added from margin.

SAYINGS OF THE JEWISH FATHERS.

¹ See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack's edition.

(1) Preface (ch. i. § 1).

משה קבל¹ תורה מסיני² • ומסרה ליהושע • ויהושע
לזקנים • וזקנים לנביאים • ונביאים מסרה³ לאנשי
כנסת⁴ הגדולה • הם אמרו שלשה דברים • היו
מתונים בדיון • והעמידו תלמידים הרבה • ועשו סיג⁵
לתורה :

(2) Pillars of the World (ch. i. § 2).

(*Simon the Just.*)

על שלשה דברים העולם עומד על התורה ועל
העבודה⁶ ועל גמילות⁷ חסדים :

(3) Dutiful Service (ch. i. § 3).

(*Antigonus of Soko.*)

אל תהיו כעבדים המשמשין את הרב⁸ על מנת⁹
לקבל פרס¹⁰ • אלא¹¹ היו כעבדים המשמשין את הרב
שלא על מנת לקבל פרס ויהי מורא שמים¹² עליכם :

(4) Golden Silence (ch. i. § 17).

(*Simeon, son of Gamaliel.*)

כל ימי גדלתי בין החכמים ולא מצאתי לגוף¹³ טוב
משתיקה¹⁴ • ולא המדרש¹⁵ הוא העקר אלא המעשה •
וכל המרבה דברים מביא חטא :

¹ Piel. ² From Sinai. ³ קָסַר (later Heb.) delivered. ⁴ נֶסֶת
synagogue: see verb, Esther iv. 16. ⁵ סִיג a fence. ⁶ עֲבוֹדָה Divine
service. ⁷ The requital, or bestowal of. ⁸ Lord, dominus. ⁹ (ל) עַל-מִנֶּה
with a view to. ¹⁰ פָּרָס recompence. ¹¹ אֲלָא but, sondern. ¹² שָׁמַיִם
heaven, continually in later Heb. metonymy for God. ¹³ גִּוּף (later
Heb.) a body, a man. ¹⁴ שֵׁתָק Silence, from שָׁתָק. ¹⁵ מְדַרְשׁ study, learn-
ing, from דָּרַשׁ.

(5) Forces that Sustain the World: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד • על הדיון ועל
האמת ועל השלום שנאמר ¹⁶ 'אמת ומשפט שלום
שפטו בשעריכם' :

(6) Study and Business (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד ¹⁷ תורה עם דרך ארץ ¹⁸ שיגיעת ¹⁹
שניהם משכחת ²⁰ עון וכל תורה שאין עמה מלאכה
סופה ²¹ בטלה וגוררת ²² עון :

(7) God's Will and Ours (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך • כדי ²³ שיעשה רצונך כרצונו •
בטל ²⁴ רצונך מפני רצונו כדי שיבטל רצון אחרים
מפני רצונך :

(8) Our Day's Work (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים •
והשכר הרבה • ובעל הבית דוחק ²⁵ : לא עליך
המלאכה לגמור • ולא אתה בן חורין ²⁶ להבטל

¹⁶ שְׁנֵאָמַר (§ 297 f) as it is said, a formula of citation from Scripture; see Zech. viii. 16. ¹⁷ Study; cf. Talmud. ¹⁸ דֶּרֶךְ אֶרֶץ worldly

business or care. ¹⁹ יִגִּיעַת the practice of (יָגַל) with שֵׁי. ²⁰ Hiph. ptc. of שָׁבַח. ²¹ (At) the end of it = at length (post-biblical). ²² Fem. ptc.

segholate form; 'involves' or occasions. ²³ כְּדִי followed by שֵׁי, in order that. ²⁴ Piel, 'cause to cease,' cf. Eccles. xii. 3; annul. ²⁵ Ptc. of

דָּחַק to 'urge, press on,' urgent. ²⁶ 'Son of nobles'; free.

ממנה . אם למדת תורה הרבה נותנין לך שכר
הרבה ²⁷ . ונאמן ²⁸ הוא בעל מלאכתך שישלם
לך שכר פעולתך . ודע שמתן שכר ²⁹ של-צדיקים
לעתיד לבוא ³⁰ :

(9) Root and Branch (ch. iii. § 17).

(R. La'zar ben 'Azariah.)

כל שחכמתו מרובה ממעשי למה הוא דומה ³¹ .
לאילן ³² שענפיו מרובין ושרשיו מועטין . והרוח באה
ועוקרתו והופכתו על פניו [שנאמר ³³ 'והיה כערער
בערבה ולא יראה כי יבוא טוב . ושכן חררים
במדבר ארץ מלחה ולא תשב'] וכל-שמעשיו מרובין
מחכמתו למה הוא דומה לאילן שענפיו מועטין
ושרשיו מרובין . אפלו ³⁴ כל הרוחות שבעולם באות
ונושבות בו . אין מזיוות אותו ממקומו :

(10) Intrusions (ch. iv. § 18).

(R. Simeon ben-Eleazar.)

אל תרצה ³⁵ את חברך בשעת כעסו . ואל תנחמהו ³⁶
בשעה שמתו ³⁷ מוטל לפניו ואל תשאל לו בשעת
נדרו . ואל תשתדל ³⁸ לראותו בשעת קלקלתו ³⁹ :

²⁷ As adj., much. ²⁸ Ptc., as present, see § 276 e. ²⁹ Suffix redundant: 'that their reward,' i. e. that of the righteous. ³⁰ The 'time to come'; either coming days or the future life.

³¹ To what is he like? cf. Luke xiii. 18, &c. ³² אילן Chaldee, a tree. ³³ The quotation (Jer. xvii. 6)

is omitted in many copies. ³⁴ אפלו post-biblical, even though.

³⁵ Conciliate, as Job xx. 10 (piel). ³⁶ Cf. Isa. xxii. 4. ³⁷ שמתו

(qal ptc. מות). ³⁸ Hithp. of שדל (post-biblical) to endeavour. ³⁹ Noun

from קלל, light esteem, disgrace.

(11) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(*R. Jehoshua ben-Levi.*)

התורה נקנית בארבעים ושמונה דברים • ואלו הן :
 בתלמוד בשמיעת ⁴⁰ האזן בעריכת ⁴¹ שפתים בבינת
 הלב בשכלות ⁴² הלב באימה ⁴³ ביראה בענוה בשמחה
 בטהרה בשמוש ⁴⁴ חכמים בדקדוק ⁴⁵ חברים ובפלפול ⁴⁶
 התלמידים בישוב ⁴⁷ במקרא ⁴⁸ במשנה ⁴⁹ במעוט
 סחורה ⁵⁰ במעוט דרך ארץ במעוט תענוג במעוט שנה
 במעוט שיחה במעוט שחוק בארך אפים ⁵¹ בלב טוב
 באמונת ⁵² חכמים בקבלת היסורין ⁵³ : המכיר את
 מקומו • והשמח ⁵⁴ בחלקו • והעושה סיג ⁵⁵ לדבריו •
 ואינו מחזיק טובה לעצמו ⁵⁶ • אוהב אוהב את המקום •
 אוהב את הבריות ⁵⁷ • אוהב את הצדקות אוהב את
 המישרים ⁵⁸ • אוהב את התוכחות ⁵⁹ • ומתרחק מן
 הכבוד • ולא מגים ⁶⁰ לכו בתלמודו • ואינו שמח
 בהוראה ⁶¹ • נושא בעול ⁶² עם חברו • ומכריע לכה
 זכות ⁶³ • ומעמידו על האמת • ומעמידו על השלום

⁴⁰ Const. of שְׁמִיעָה 'hearing,' attention (post-bibl.). ⁴¹ Const. of צְרִיכָה preparation. ⁴² שְׁכִלָה discernment = שָׁכַל 1 Chron. xxii. 12. ⁴³ See Prov. xx. 2. ⁴⁴ שְׁמוּשׁ attendance upon. ⁴⁵ דְּקָדוּק discussion (קָרַק to crush). ⁴⁶ פְּלִפּוּל keen disputation (פָּלַל to divide, split). ⁴⁷ יְשׁוּב sedateness. ⁴⁸ מִקְרָא reading, i. e. of Scripture; see Neh. viii. 8. ⁴⁹ Mishnah, the Second (Law): a post-biblical word and idea. ⁵⁰ סְחוּרָה traffic (Ezek. xxvii. 15). ⁵¹ Long-suffering. ⁵² Const., confidence in. ⁵³ By acceptance of the (appointed) chastisements. ⁵⁴ Adj. joyful. ⁵⁵ See note 5, p. 221. ⁵⁶ 'Goodness,' or merit, to himself. ⁵⁷ 'Creations' (cf. Num. xvi. 30), i. e. all created things. ⁵⁸ Uprightness (only in pl. Prov. i. 3; ii. 9, etc.). ⁵⁹ Admonitions, reproofs (Prov. vi. 23). ⁶⁰ Hiph. ptc. (הִנִּיחַ) with לְכוּ over-estimates himself. ⁶¹ Information, lore, especially ritualistic. ⁶² בְּעוֹל a yoke; the בְּ redundant, as Job vii. 13. ⁶³ מִן זְכוּת scale of merit (זְכוּת post-biblical, from זָכָה to be pure, faultless).

ומתישב ⁶⁴ לבו בתלמודו • שואל ומשיב ⁶⁵ שומע
ומוסיף • הלומד על מנת ללמד ⁶⁶ והלומד על
מנת לעשות • המחקים את רבו ⁶⁷ והמכון ⁶⁸ את
שמועתו • והאומר דבר בשם אומרו • הא ⁶⁹ למדת
כל האומר דבר בשם אומרו מביא גאולה ⁷⁰
לעולם • שנאמר 'ותאמר אסתר ⁷¹ למלך בשם
מרדכי':

(12) Torah the Supreme Treasure (ch. vi. § 9).

(R. José ben-Qisma.)

פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד •
ונתן לי שלום ⁷² והחזרתיו ⁷³ לו שלום • אמר לי רבי
מאיזה ⁷⁴ מקום אתה • אמרתי לו מעיר גדולה של
חכמים ושל סופרים אני • אמר לי רבי רצונך ⁷⁵
שתדור ⁷⁶ עמנו במקומנו ואני אתן לך אלף אלפים
דינרי ⁷⁷ זהב ואבנים טובות ומרגליות ⁷⁸ • אמרתי לו בני
אם אתה נותן לי כל-כסף וזהב ואבנים טובות
ומרגליות שבעולם איני דר אלא במקום תורה •
ולא עוד שבשעת ⁷⁹ פטירתו ⁸⁰ של אדם אין מלוין ⁸¹
אותו לא כסף ולא זהב ולא אבנים טובות

⁶⁴ Hithp. of שָׁב, post-biblical, *settles himself down*. ⁶⁵ *Answering, as*
Prov. xviii. 13; xxiv. 26. ⁶⁶ Piel, *to teach*. ⁶⁷ *His master* (learning
from the disciple). ⁶⁸ מִכְּנֹן ptc. piel, later Heb., from כָּוֵן *stead-*
fastly directing (his heart) to. ⁶⁹ Interj. *lo!* ⁷⁰ Or, אֶלֶּה redemp-
tion, deliverance. ⁷¹ See Esther ii. 22. ⁷² Formula of salutation.
⁷³ Hiph. of חָוַר, post-biblical, *to return*. ⁷⁴ *Whence?* מִקֹּם pleonastic.
⁷⁵ (If it be) *thy pleasure*. ⁷⁶ *That thou dwell*, דוּר Ps. lxxxiv. 11.
⁷⁷ *Dinars*. ⁷⁸ מִרְגְּלִיּוֹת *pearls*. ⁷⁹ שְׁעַת const. of שְׁעָה *moment*, from
verb 'to glance' (*Augenblick*). ⁸⁰ שְׁפִירָה *departure, death*. ⁸¹ Ptc.
piel of לָךְ *to accompany*.

ומרגליות אלא תורה ומעשים טובים בלבד⁸² . שנאמר⁸³
 'בהתהלך תנחה אותך' . בשכבך תשמור עליך .
 והקיצות היא תשיחך' . 'בהתהלך תנחה אתך'
 בעולם הזה . 'בשכבך תשמור עליך' בקבר . והקיצות
 היא תשיחך לעולם הבא . וכן כתוב בספר תהלים
 על ידי דוד מלך ישראל⁸⁴ . 'טוב לי תורת פיך מאלפי
 זהב וכסף' . ואומר⁸⁵ 'לי הנסף ולי הזהב נאם יי
 צבאות' :

CHAPTER VII.

ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi-xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by יהוה.

Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, ¹to rule ²over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not ³for ever, but righteousness endures ⁴from generation to generation. 7. Break in pieces the arm ⁵which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. ⁶How long, O sluggard, wilt thou sleep?

⁸² לְבַד with pref., *alone*.

⁸³ Prov. vi. 22.

⁸⁴ Ps. cxix. 72.

⁸⁵ Hag. ii. 8.

EXERCISE I.

¹ Inf. const. with לְ. ² בְּ. ³ לְעוֹלָם. ⁴ לְדוֹר דּוֹר. ⁵ Ptc. with article. ⁶ עַד-מָתַי properly 'till when?'

Exercise ii.

331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest.
2. A just and blameless man will hide himself before a wicked (one).
3. On the seventh day thou shalt rest from all thy work.
4. ¹He who stays himself upon the LORD shall also rejoice upon earth.
5. The soil is more precious than silver and gold.
6. Take heed that ye walk not in an evil way.
7. ²Jeroboam was made king instead of ³Rehoboam.
8. What is man? A breath which death ⁴can destroy daily.
9. They slept heavily and were refreshed.

Exercise iii.

332. STRONG VERBS: PIEL AND PUAL.

(See Exercise xviii, p. 84.)

1. The LORD ⁵requites to a man (his) violence.
2. Seek (thou) peace, and follow after uprightness.
3. How long will ye seek falsehood?
4. Envy not the rich.
5. We have received the ⁶good from the LORD; shall we not also take the ⁶evil?
6. Great is the LORD, and ⁷greatly to be praised.
7. There is a time to seek and a time to lose.
8. This matter is written in the book of Jasher.
9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart.
10. If thou wilt keep the law, thou shalt dwell in safety.
11. ⁸He who is exalted by the LORD ⁹will surely be great.

EXERCISE II.

- ¹ Ptc. with article. ² יָרַבְעָם. ³ רְחֹבָם. ⁴ Express by impf.

EXERCISE III.

- ⁵ Impf. (to signify what is usual). ⁶ Feminine. ⁷ מֵאֵד after the verbal form. ⁸ Ptc. with article. ⁹ Inf. abs., and verb.

Exercise iv.

333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.

(See Exercise xix, p. 87.)

1. ¹ Deal justly with the poor and miserable; as God also will deal justly ² with you. 2. Are not ³ the orphan and oppressed committed to God? 3. Righteousness ⁴ exalts a people, and to follow after peace will ⁵ make a man blessed. 4. Walk before the LORD ⁶ and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and ⁷ was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease. 9. Jest not ⁸ in the evil day.

Exercise v.

334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: ⁹ I will speak, perhaps ¹⁰ there may be found ten just persons in this city. Wilt Thou destroy the city if ¹¹ these ten are found therein? 2. Then the LORD ¹² destroyed the city, since these ten were not found therein. 3. Adam said: ¹³ I will hide myself, because I have done ill. 4. Man has been made king upon the earth, ¹⁴ to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

EXERCISE IV.

¹ Hiph. of יָדַע with accusative. ² אֶתְּכֶם. ³ Collective sing.
⁴ Impf. piel of שָׁנַב. ⁵ Piel of אָשַׁר. ⁶ יְהִיָּה. ⁷ Hoph. of שָׁלַם
followed by הָ. ⁸ Repeat the article, with subst. and adj.

EXERCISE V.

⁹ Cohortative form of יָדַע. ¹⁰ Impf. niph. of קָצַץ with ךְּ paragogic.
¹¹ Article. ¹² Impf. with ו consec. ¹³ Cohortative niph. or hithp.
from קָטַר. ¹⁴ Inf. with הָ, and followed by ךְּ.

Exercise vi.

335. THE VERB WITH SUFFIXES.

(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) ¹ had rendered to him. 3. As the tempest ² carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, ³ she will watch over him and deliver him. 5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of ⁴ affliction; and we will praise Thee from generation to generation. 6. Let us meditate ⁵ day by day on the kindness which the LORD has shown ⁶ to us, who has impelled us to the right and given ⁶ us a good name.

Exercise vii.

336. THE VERB WITH SUFFIXES (continued).

(See Exercise xxiv, p. 102.)

1. ⁷ Men and ⁷ beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, ⁸ thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth ⁹ the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: ¹⁰ it was Noah whom the LORD saved in the evil day.

EXERCISE VI.

- ¹ The pf. stands also for the plupf. ² Impf., denoting what is usual.
³ תָּצַר עָלַי. ⁴ Employ the article. ⁵ יוֹם וַיּוֹם. ⁶ לָנוּ.

EXERCISE VII.

- ⁷ Sing. collective. ⁸ רַע וְעוֹרֵי. ⁹ בְּלִיָּם. ¹⁰ Use nominative
 abs.: 'Noah, him the Lord has saved.'

Exercise viii.

337. SUFFIXES AND NOUNS, INFINITIVES AND PARTICIPLES.

1. In the tents of the righteous there is peace, when their desire is towards the law of the LORD. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Harken ye unto my word. 3. ¹It is well with the man who has given food to him who hated him, when he ²was hungry. 4. ³Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon ⁴the rich as upon ⁴the poor, says Death. 7. Woe to those who say, The LORD will not hear the cry of the miserable: shall not He, who ⁵created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of ⁶others. 9. ⁷Ye who forget God will be altogether forgotten.

Exercise ix.

338. VERBS PE GUTTURAL. (See Exercise xxvi, p. 108.)

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the LORD (who) makes rich and ⁸makes poor. 3. Thou shalt not kill. 4. The blessing of the LORD ⁹makes rich. 5. Even a fool, ¹⁰if he be silent, ¹¹is regarded (as) wise. 6. ¹²Continue not in an evil matter. 7. ¹³How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of ¹⁴their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

EXERCISE VIII.

¹ Say, '(O) the blessedness of,' אָשֶׁר plur. const. ² עָצַב. ³ Say, 'Are there to the images?' etc. ⁴ Sing. collective. ⁵ 'Planted': use ptc. and article. ⁶ אֲחֵרִים. ⁷ Ptc. in const. state: 'Ye forgetters of.'

EXERCISE IX.

⁸ מְרִישׁ ptc. hiph., properly 'depriving.' ⁹ Impf. hiph. ¹⁰ Ptc. hiph. from מָרַשׁ. ¹¹ Impf. niph. from מָשַׁב. ¹² עָמַד with אֵל. ¹³ עִיר-מְחִי. ¹⁴ Inf. const. from אָבַד, with suff.

¹ whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. ² I will surely forsake the wicked and ³ destroy their ways, saith the LORD.

Exercise x.

339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. ⁴ When David heard ⁵ that Saul had fallen, ⁶ he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he swore unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, ⁷ I flee from the face of Sarah, ⁸ my mistress. 4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright ⁹ shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, LORD, will uphold me: ¹⁰ cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the LORD thanksgiving. 12. When ¹¹ Adonizedek heard that Joshua had taken ¹² Ai, then he sent to the kings of the country, and they gathered themselves together and fought against ¹³ Gibeon. 13. I will not forget thee, Zion, saith the LORD.

Exercise xi.

340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor. 2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

¹ אֶתְּךָ . . . אֶתְּךָ. ² Use inf. abs. ³ Piel from אָבַד.

EXERCISE X.

⁴ 'In the hearing of David': inf. const. ⁵ כִּי. ⁶ Say, 'and he took hold' (impf. with vav consec.), hiph. of חָזַק followed by בָּ. ⁷ 'Fleeing I (am)': ptc. fem. qal from בָּרַח. ⁸ גְּבֻרָתָ with suff. ⁹ Pual of בָּרַךְ. ¹⁰ Piel of טָהַר. ¹¹ אֶלְנִי־אָדָּם. ¹² עֵי. ¹³ גִּבְעוֹן.

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. ¹After Jacob had fled, the thing was told to ²Laban, and he took his servants, pursued after Jacob, and reached him upon ³the mount Gilead.

Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The ⁴stations of Israel in the wilderness ⁵are written in the Book of the Law of Moses. 3. The LORD is ⁶long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and ⁷clothed them (therewith). 6. Laban said to Jacob, I will give thee ⁸Rachel to wife, for it is better ⁹that I should give my daughter to thee, than ⁹that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they ¹⁰should come near to the altar of the LORD and give their gifts ¹¹day by day.

Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

EXERCISE XI.

¹בְּאַשֶׁר בָּרַח יִצְחָק. ²לָבָן. ³הָרֶמְלֵקֶר.

EXERCISE XII.

⁴מִסָּע from נָסַע 'break up (as a camp),' pl. const. מִסָּעִי. ⁵Ptc.: omit *are*.
⁶'Long of (= with respect to) wrath'; אֶרְךָ אַפִּים. ⁷Hiph. of לָבַשׁ.
⁸רָחֵל. ⁹Say, 'my giving . . . is better.' ¹⁰נָתַתְּ with לִי. ¹¹יוֹם יוֹם.

¹ an Amalekite. Then David spake to him thus: How? ² wast thou not afraid to ³ stretch forth thy hand to destroy ⁴ the anointed of the LORD? 2. In the wilderness the men of Israel ⁵ cried against Moses, and said, ⁶ Would that we might be fed with flesh! We remember the flesh, which we ⁷ used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, ⁸ Whence ⁹ may I have flesh to give to all this people, ¹⁰ which says, ¹¹ Give us flesh ¹² that ¹³ we may eat? And the LORD sent ¹⁴ quails, and they gathered and eat (them). 4. ¹⁵ The people have said, We will ¹⁶ rend the bonds of our king.

Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob ¹⁷ had got possession of the blessing from Esau, Esau said, ¹⁸ I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, ¹⁹ to Charan, and dwell with him ²⁰ until the anger of Esau subside. 3. ²¹ So Jacob went forth, and went toward Charan. 4. ²² At the time of evening he lay down, and dreamed, and behold, a ladder was placed ²³ on the earth, and its top ²⁴ reached even to heaven; and the angels of God ²⁵ were descending ²⁶ on it; and behold the LORD stood ²⁷ above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How ²⁸ fearful is

EXERCISE XIII.

¹ יַעֲמֹלְקִי. ² יָרָאָה a verb א"ל and י"פ. ³ וַשִּׁחַ inf. const. with ה'. ⁴ מִשִּׁיחַ (the same word as *Messiah*). ⁵ וַיֵּצֵק with ה'. ⁶ Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. ⁷ Simply, 'ate'; impf. for what is customary. ⁸ מֵאֵינִי. ⁹ 'Is to me.' ¹⁰ Ptc. qal. ¹¹ Strengthened imper. with ה'. ¹² Say, 'and.' ¹³ Cohortative with ה'. ¹⁴ וַיִּשְׁחָט (as *q'ri*) sing. collective. ¹⁵ Plural. ¹⁶ וַיִּקַּח piel cohortative.

EXERCISE XIV.

¹⁷ וַיִּקַּח with acc. and הָ. ¹⁸ Cohortative of וַיִּקַּח. ¹⁹ וַיִּקַּח with הָ local. ²⁰ Say, 'until the turning back of (inf. const.) the wrath,' וַיִּקַּח. ²¹ וַיִּקַּח. ²² ה'. ²³ וַיִּקַּח with הָ local. ²⁴ Ptc. hiph. from וַיִּקַּח. ²⁵ Ptc. act. qal. ²⁶ ה'. ²⁷ וַיִּקַּח. ²⁸ Ptc. niph. of וַיִּקַּח.

this place; it is the house of God and the gate of heaven.

6. Whither shall I go from thy Spirit, O LORD? if ¹I ascend into heaven, Thou art there: and ²would I make my bed in Sheol, ³lo, Thou art there.

Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. ⁴We will arise, and go hence. 2. He who trusts in the LORD shall not be confounded. 3. God will not allow His goodness to fail and His covenant to change. 4. ⁵Take heed to your ways. 5. ⁶He who kills ⁷unintentionally, ⁸shall not be put to death: ⁹he shall flee to a city of refuge from ¹⁰the avenger of blood, and dwell in that city till the death of ¹¹the High Priest: then shall the manslayer return to his own city, ¹²from whence he had fled. 6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil. 7. ¹³I called on the LORD; and He ¹⁴placed my feet upon a rock. 8. The ¹⁵laziness of the sluggard will destroy him. 9. ¹⁶I trust in Thee: ¹⁷I would not be confounded. 10. From this tree, said God, ye shall not eat: and ye shall not touch it, ¹⁸lest ¹⁹ye die. 11. But the serpent said, Ye ²⁰will not surely die. 12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

¹ Impf. gal of קָם. ² Say, 'I spread out (impf.) Sheol, שְׁאוֹל, (beneath me).' ³ Say, 'behold Thee!'

EXERCISE XV.

⁴ Cohortative in both verbs. ⁵ Say, 'Set (the) heart upon' (עָלָה). ⁶ Ptc. gal of יָצָא. ⁷ 'Without knowledge,' בְּבִלְיָ יָצָא. ⁸ Hoph. of מָוֹת. ⁹ Jussive of גָּם. ¹⁰ גָּאֵל הָדָם. ¹¹ Say, 'the great priest.' ¹² Say, 'which . . . from thence.' See § 297 a. ¹³ Piel of שָׁוַע (אָל). ¹⁴ Shortened impf. form of עָמַד hiph. ¹⁵ עֲצָלָה. ¹⁶ בָּרַחָה, present here by perfect; see § 278. ¹⁷ Cohortative. ¹⁸ שָׁן with impf. ¹⁹ Termination ין. ²⁰ Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer ¹ no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou ² liftest up my head: I will praise Thee ³ among the people. 16. Forgotten, as a dead man, is the unfortunate: O God! ⁴ haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18. ⁵ Abel also brought an offering from his flock. 19. ⁶ After forty ⁷ days, the waters bore up the ark, and ⁸ it rose above the earth.

Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. ⁹ When God created the heaven and the earth, He said, ¹⁰ Let the dry land appear, and it was so; and, Let the earth ¹¹ make the tender grass to grow; and the earth ¹² brought forth grass, and herb, and trees which ¹³ bear fruit. 3. Heal me, O God, and I shall be healed. 4. ¹⁴ Before the servant of Abraham ¹⁵ had ended speaking, ¹⁶ behold ¹⁷ Rebekah came out ¹⁸ with her pitcher upon her shoulder; and she went down ¹⁹ to the well and ²⁰ filled her pitcher, and came up. 5. God is nigh unto all who call upon Him ²¹ in truth. 6. David said unto ²² Mephibosheth, the son of Jonathan, Fear not, for ²³ I will surely do kindness ²⁴ to thee for the sake of Jonathan, the beloved of my soul; and

¹ לֹא... עוֹד. ² 'Causest my head to arise'; hiph. of קָם. Might also be expressed by pilel of רָם. ³ 'In the midst of,' בְּקֶרֶב. ⁴ Imper. of שָׁחַח with strengthening הֶחֱזִק. ⁵ הָבֵל. ⁶ Say, 'at the end of,' בְּסוֹף. ⁷ Sing.; see § 267 d. ⁸ Impf. qal of רָם.

EXERCISE XVI.

⁹ Say, 'In God creating,' inf. const. ¹⁰ Impf. niph. (jussive). ¹¹ 'Make to grow': impf. hiph. (jussive). ¹² Say, 'caused to proceed' (hiph. of בָּרָא). ¹³ 'Make,' עָשָׂה. ¹⁴ הָרָם with perf. ¹⁵ Piel of בָּרָא. ¹⁶ Say, 'and behold.' ¹⁷ רָבָקָה. ¹⁸ Say, 'and.' ¹⁹ Use הֶחֱזִק local. ²⁰ Piel of חָלַל. ²¹ כִּי = according to. ²² מִפְּתִיבוֹשֶׁת. ²³ Use inf. abs. ²⁴ 'With.'

thou shalt eat bread ¹ at my table constantly. Then Mephibosheth ² bowed down to him, and said, What is thy servant that thou hast ³ inclined thyself to him?

Exercise xvii.

346. VERBS LAMEDH HE. (See Exercise xxxiv, p. 128.)

1. Trust in the LORD and do good. 2. ⁴He who inclines his ear to wisdom will live in honour. 3. When sinners ⁵would seduce you, follow not their counsel. 4. Bad, bad, ⁶says ⁷the buyer. 5. ⁸Teach me, LORD, and lead me in Thy righteousness. 6. God said, ⁹Let there be light, and there was light. 7. In the whole of ¹⁰Edom David placed ¹¹garrisons; and all Edom was subject to David, and the LORD ¹²caused David to prosper in all that he attempted. 8. From the shepherds of ¹³Nabal was ¹⁴nothing ¹⁵missing, ¹⁶as long 'as they were on ¹⁷Carmel. 9. When ¹⁸Ishbosheth had finished his speech, then was ¹⁹Abner wroth ²⁰because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the LORD judge ²¹between me and thee, and ²²look upon and ²³plead my cause.

¹ 'On,' עַל. ² Hithp. of שָׁחָה; see § 206, *Obs.* 1. ³ 'Turned' (פָּנָה).

EXERCISE XVII.

⁴ Ptc. hiph. of נָשָׂה. ⁵ Impf. piel of שָׁחָה. ⁶ Impf. ⁷ Ptc. qal of נָכַח. ⁸ Impf. niph. of יָרָה. ⁹ Impf. jussive. ¹⁰ אָדָם. ¹¹ נִצְיָבִים. from נָצַב (not used in qal) *to be set*. ¹² Hiph. of יָשַׁע. ¹³ נָבֵל. ¹⁴ לֹא מֵאֲדָמָה = *non quidquam*. ¹⁵ Niph. of פָּקַד. ¹⁶ Say, 'all the days of their being.' ¹⁷ בְּרִמְלֵי. Here a place in Judah (the *mountain* generally has the article). ¹⁸ אִישׁ-בִּשְׁתַּא 'man of vanity' (opprobrious change from his name, אִישׁ-בַּעַל). ¹⁹ אֲבִנֵּר. ²⁰ עַל = 'because of' or 'against': lit. 'upon.' ²¹ *Between* repeated with each pronoun. ²² Jussive of רָאָה. ²³ Jussive of יָבֵן.

Exercise xviii.

347. THE NUMERALS. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in ¹the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. ²Esau went to meet his brother ³with four hundred men. 4. The full age of ⁴Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother ⁵for twenty ⁶pieces-of-silver. 6. Three times in the year shall the men of Israel ⁷appear before me, has the LORD commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went ⁸two and two with Noah into the ark.

Exercise xix.

348. PARAPHRASE OF GENESIS XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as ⁹mighty heroes, and they left off like men whom God ¹⁰hindered from doing what they designed. 3. Since that time, men have been breaking forth and ¹¹spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in ¹²Palestine, who removed from beyond the Euphrates and passed over the Jordan.

EXERCISE XVIII.

¹ שְׁבוּעַ m. const. שָׁבַע; dual שָׁבָעִים; but plur. abs. יָמִים and שָׁבָעִים, const. שְׁבוּעוֹת. ² שָׁעוּ (shaggy or hairy). ³ And (with him). ⁴ שָׁח. ⁵ בָּ. ⁶ בָּסָף, (sing.) in pause שָׁפָּ. ⁷ Niph. of רָאָה with אֶת־פָּנָי. ⁸ See § 269 c.

EXERCISE XIX.

⁹ גִּבּוֹרִים. ¹⁰ בָּצָר with בֵּן. ¹¹ Use the verb פָּוַץ, as in Gen. xi. 4. ¹² This form (from פָּלִשְׁתָּה *Philistia*, probably = *the emigration*) does not occur in Scripture as an appellation of the Holy Land; but אֶרֶץ כְּנָעַן, אֶרֶץ יִשְׂרָאֵל.

Exercise xx.

349. PARAPHRASE OF GENESIS XXIV.

1. Abraham forbade ¹his headservant to bring back his son to his (Abraham's) ²earlier home: ³nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled ⁴to the letter, for God ⁵gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without ⁶refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her ⁷veil, after the ⁸manner of women in ⁹the East, and covered herself with it.

Exercise xxi.

350. DAVID'S VICTORY. A PARAPHRASE.

1. By David, after he had slain ¹⁰Goliath ¹¹the Philistine.
2. ¹²Praise, my soul, the salvation of the LORD, with which He has rejoiced His ¹³holy one.
3. ¹⁴Thank thy God, who has delivered His people from ¹⁵deathly peril.
4. ¹⁶The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.
5. He ¹⁷would give my flesh to the ¹⁸birds of heaven, and ¹⁹scatter it to the ¹⁸beasts of the field.
6. But Thou guidedst me with strength, and didst exalt my horn.

EXERCISE XX.

- ¹ זָקֵן בֵּיתוֹ 'elder of his house.' ² מוֹלָדָה 'birth-place.' ³ כִּי אָם.
⁴ Say, 'very much,' מְאֹד. ⁵ 'Prospered his way' (hiph. of עָלָה).
⁶ מָאִי. ⁷ צָעִיף. ⁸ מְשַׁפֵּם. ⁹ אֶרֶץ הַקָּדָם.

EXERCISE XXI.

- ¹⁰ נָלִית. ¹¹ הַפִּלִּשְׁתִּי. ¹² Hiph. imper. of זָכַר. ¹³ חָסִיר. ¹⁴ הוֹדָה
(hiph.). ¹⁵ Say, 'the peril (מְהוּמָה) of death.' ¹⁶ גְּבוּרַת חַיִּל הָעָלָל.
¹⁷ Use the verb אָבָה. ¹⁸ Collective sing. ¹⁹ Hiph. of שָׁלַף.

7. Thou didst lay the ¹boaster low, and he prevailed not with his strength. So Thou ²gavest him into my hand that I ³smote him down, and ⁴severed his head ⁵from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD ⁶shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong ⁷shall be broken, and the ⁸highminded shall fall in the ⁹mire.

12. For holy is the LORD, there is none ¹⁰beside Him, and the ends of the earth will He judge with righteousness.

Exercise xxii.

351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient¹¹.]

This Psalm is a¹² genuine one of David, though¹³ supernumerary, composed when he¹⁴ fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a¹⁵ musical instrument; and my fingers¹⁶ tuned a¹⁷ psaltery.

¹ Say, 'arrogant speaker. ² Piel of פָּקַד. ³ Hiph. of נָכַח.
⁴ Hiph. of פָּקַד. ⁵ Say, 'from upon him.' ⁶ Use inf. abs. ⁷ Impf.
niph. of פָּקַד. ⁸ Say, 'the valiant (אֲבִיר) of heart.' ⁹ רָפָשׁ. ¹⁰ וּלְחֹזֵק.

EXERCISE XXII.

¹¹ The version given here is from Brenton's *English Septuagint*.
¹² LXX ἰδιόγραφος. ¹³ LXX ἐξῶθεν τοῦ ἀριθμοῦ. ¹⁴ LXX ἐμονομάχησεν.
Use two words in Heb. 'fought alone.' ¹⁵ LXX ὄργανον. Heb. עָגֹב
as Ps. cl. 4. ¹⁶ LXX ἤρμυσαν (הֲרִיץ). ¹⁷ נָבֵל.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were ¹handsome and ²tall: but the LORD did not take pleasure in them.

6. I went forth to meet the ³Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

Exercise xxiii.

352. THE DESTINY OF THE RIGHTEOUS⁴.

(Wisdom of Solomon iii. 1-9.)

1. The souls of the righteous are in the hand of God,
And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;
And their ⁵departure was accounted *to be their hurt*,
3. And their journeying away from us *to be their ruin*:
But they are in peace.
4. For even if in the sight of men they be punished,
Their hope is full of ⁶immortality;
5. And having borne a little chastening, they shall receive
great good;
Because God made trial of them, and found them worthy
of Himself.
6. As gold in the furnace He proved them,
And as a whole burnt offering He accepted them.

¹ יָפֵה. ² גָּבֹהַ. ³ Or 'alien'; LXX ἀλλοφύλω (ἄλλο).
⁴ R.V., by permission of the Universities of Oxford and Cambridge.

⁵ Inf. const. of נָצַח. ⁶ Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, תְּקוּמַת אֱלֵּי-מָוֶת תְּרִיבָהּ.

EXERCISE XXIII.

7. And in the time of their visitation they shall shine forth,
And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;
And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,
And the faithful shall abide with Him in love;
Because grace and mercy are to His chosen.

Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1-12.)

1. Wisdom shall praise ¹ herself,
And shall glory in the midst of her people.
2. In the congregation of the Most High shall she ² open
her mouth,
And glory in the presence of His power.
3. I came forth from the mouth of the Most High,
And covered ³ the earth as a mist.
4. I dwelt in high places,
And my throne is in ⁴ the pillar of the cloud.
5. Alone I compassed the circuit of ⁵ heaven,
And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.
7. With all these I sought rest;
And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;
And He that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.
9. He created me ⁶ from the beginning before the world;
And to the end I shall not fail.
10. In ⁷ the holy tabernacle I ministered before Him;
And so was I established in Sion.

EXERCISE XXIV.

¹ *Her own soul.*

² *Or lift up her voice.*

³ *The inhabited earth.*

⁴ See Ex. xiii. 22.

⁵ *Say firmament, 'expanse.'*

⁶ מִן־אֶרֶץ

as Prov. viii. 23.

⁷ 'The tabernacle of holiness.'

11. In ¹ the beloved city likewise He gave me rest;
And in Jerusalem was my authority.
12. And I ² took root in a people that was glorified,
Even in the portion of the LORD's own inheritance.

Exercise xxv.

354. THE DYING CHARGE OF MATTATHIAS.

(1 Maccabees ii. 49-70.)

49. And the days of Mattathias drew near ³ that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives ⁴ for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham ⁵ found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up ⁶ into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocency was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

¹ Use the word קָרַי with the pass. ptc. qal of אָהַב. ² Use cognate acc.

EXERCISE XXV.

³ Say to die. ⁴ עַל. ⁵ Say was tempted in temptation and found faithful (hiph.). ⁶ Local ה.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and ¹his thought is perished. 64. And ye, my children, be strong, and ²shew yourselves men in behalf of the law; for therein ³shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And ⁴take ye unto you all the doers of the law, and ⁵avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Exercise xxvi.

355. THE HYMN OF REBECCA (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

⁶ When Israel, of the LORD beloved,
 Out of ⁷the land of bondage came,
 Her fathers' God ⁸before her moved,
 An awful Guide, in smoke and flame.
 By day, along the ⁹astonished lands
 The ¹⁰cloudy pillar glided slow:
 By night, ¹¹Arabia's crimsoned sands
 Returned the fiery column's glow.

¹ See Ps. cxlvi. 4. ² שֶׁחַדָּה as Isa. xlv. 8, perhaps a denominative from שָׁחַד. ³ See 'horn' in English-Hebrew Vocabulary. ⁴ Say *add.*

⁵ Use cognate acc.

EXERCISE XXVI.

⁶ Say *In the coming of Israel.* ⁷ Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. ⁸ Compare Isa. lii. 12. ⁹ Ex. xv. 15. ¹⁰ 'The pillar of the cloud,' עַמּוּד עָנָן Ex. xiv. 19. ¹¹ עֲרָב as in Jer. xxv. 24.

Then ¹rose the choral hymn of praise,
 And trump and timbrel answered ²keen,
 And Zion's daughters poured their lays
 With priests' and warriors' voice between.
 No ³portents now our foes amaze,
 Forsaken Israel wanders lone;
 Our fathers would not know Thy ways,
 And Thou hast left them to their own.
 But, present still, though now unseen,
 When brightly shines the prosperous day,
 Be thoughts of Thee a cloudy screen
 To ⁴temper the deceitful ray;
 And oh, when ⁵stoops on Judah's path
 In shade and storm the ⁶frequent night,
 Be Thou, long-suffering, slow to wrath,
 A burning and a shining light!
⁷Our harps we left by Babel's stream,
 The tyrant's jest, the Gentile's scorn;
 No censer round our altar ⁸beams,
 And mute our timbrel, trump, and horn.
 But Thou hast said: ⁹'The blood of goat,
 The flesh of rams I will not prize;
 A contrite heart, an humble thought,
 Are mine accepted sacrifice.'

¹ Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13.

² בְּתִרְוָעָה see Ps. xxxiii. 3.

³ מִן־קוֹלֵם see

Ps. cxxxv. 9. ⁴ יִרְדּוּ hiph., see Ez. xxxi. 3. ⁵ Descends יָרַד impf.

⁶ Use an adverb; *often*.

⁷ Compare the language of Ps. cxxxvii.

⁸ נֶפֶשׁ.

⁹ Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

PARADIGMS.

I. VERBS.

Comparative View of the Conjugations, pp. 246-261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb *הרג* (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called 'irregular' Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*.]

II. NOUNS.

The Six Declensions, pp. 264-269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

* * The tone, when on the *penultima*, is denoted by the conventional sign $\acute{\text{—}}$ and must be carefully observed. See § 85, *Note*. The *methegh* should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

I. VERBS. COMPARATIVE PARADIGMS: QAL.

Strong Verb.

<i>Perf. Sg. 3. m.</i>	קָטַל	קָבַד	קָטַן
3. f.	קָטְלָה	קָבְדָּה	קָטְנָה
2. m.	קָטַלְתָּ	קָבַדְתָּ	קָטַנְתָּ
2. f.	קָטַלְתְּ	קָבַדְתְּ	קָטַנְתְּ
1. c.	קָטַלְתִּי	קָבַדְתִּי	קָטַנְתִּי
<i>Pl. 3. c.</i>	קָטְלוּ	קָבְדוּ	קָטְנוּ
2. m.	קָטַלְתֶּם	קָבַדְתֶּם	קָטַנְתֶּם
2. f.	קָטַלְתֶּן	קָבַדְתֶּן	קָטַנְתֶּן
1. c.	קָטַלְנוּ	קָבַדְנוּ	קָטַנְנוּ
<i>Inf. absolute</i>	קָטוּל		
<i>construct</i>	קָטַל		
<i>Imp. Sg. 2. m.</i>	קָטַל	קָבַד	
2. f.	קָטְלִי	קָבְדִּי	
<i>Pl. 2. m.</i>	קָטְלוּ	קָבְדוּ	
2. f.	קָטְלֶנָה	קָבְדֶּנָה	
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יִכְבֹּד	יִקְטַן
3. f.	תִּקְטַל	תִּכְבֹּד	
2. m.	תִּקְטַל	תִּכְבֹּד	<i>etc.</i>
2. f.	תִּקְטְלִי	תִּכְבְּדִי	
1. c.	אִקְטַל	אִכְבֹּד	<i>as</i>
<i>Pl. 3. m.</i>	יִקְטְלוּ	יִכְבְּדוּ	
3. f.	תִּקְטְלֶנָה	תִּכְבְּדֶּנָה	יִכְבֹּד
2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	
2. f.	תִּקְטְלֶנָה	תִּכְבְּדֶּנָה	
1. c.	נִקְטַל	נִכְבֹּד	
<i>Ptc. Act.</i>	קָטַל		קָטַן
<i>Pass.</i>	קָטוּל		

COMPARATIVE PARADIGMS: QAL.

	Strong Verb.	ע"ע	"א init.
<i>Perf. Sg. 3. m.</i>	קָטַל	סָב	אָכַל
3. f.	קָטְלָהּ	סָבָהּ	
2. m.	קָטַלְתָּ	סָבֹותָ	
2. f.	קָטַלְתְּ	מִבֹּות	as
1. c.	קָטַלְתִּי	סָבֹותִי	Strong
<i>Pl. 3. c.</i>	קָטְלוּ	סָבוּ	Verb.
2. m.	קָטַלְתֶּם	סָבוֹתֶם	
2. f.	קָטַלְתֶּן	סָבוֹתֶן	
1. c.	קָטַלְנוּ	סָבוֹנוּ	
<i>Inf. absolute</i>	קָטֹול	סָבוּב	אָכוּל
<i>construct</i>	קָטַל	סָב	אָכַל
<i>Imp. Sg. 2. m.</i>	קָטַל	סָב	אָכַל
2. f.	קָטְלִי	סָבִי	אָכְלִי
<i>Pl. 2. m.</i>	קָטְלוּ	סָבוּ	אָכְלוּ
2. f.	קָטְלֶנָה	סָבִינָה	אָכְלֶנָה
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יִסָּב	יֵאָכַל
3. f.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. m.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. f.	תִּקְטְלִי	תִּסָּבִי	תֵּאָכְלִי
1. c.	אֶקְטַל	אֶסָּב	אֶכָּל
<i>Pl. 3. m.</i>	יִקְטְלוּ	יִסָּבוּ	יֵאָכְלוּ
3. f.	תִּקְטְלֶנָה	תִּסָּבִינָה	תֵּאָכְלֶנָה
2. m.	תִּקְטְלוּ	תִּסָּבוּ	תֵּאָכְלוּ
2. f.	תִּקְטְלֶנָה	תִּסָּבִינָה	תֵּאָכְלֶנָה
1. c.	נִקְטַל	נִסָּב	נֵאָכַל
<i>Ptc. Act.</i>	קָטֵל	סוֹבֵב	אֹכֵל
<i>Pass.</i>	קָטוּל	סָבוּב	אָכוּל

COMPARATIVE PARADIGMS: QAL.

"ו or "ו init.		"ו med.	" med.	"א final.	"ה final.
יָשַׁב	יָטַב	קָם	בָּן	מָצָא	גָּלָה
		קָמָה	בָּנָה	מָצָאָה	גָּלָתָה
		קָמַתְּ	בָּנִיתְּ	מָצָאתְּ	גָּלִיתְּ
as		קָמַתְּ	בָּנִיתְּ	מָצָאתְּ	גָּלִיתְּ
Strong		קָמַתִּי	בָּנִיתִי	מָצָאתִי	גָּלִיתִי
Verb.		קָמוּ	בָּנוּ	מָצְאוּ	גָּלוּ
		קָמְתֶם	בָּנִיתֶם	מָצְאתֶם	גָּלִיתֶם
		קָמְתֻן	בָּנִיתֻן	מָצְאתֻן	גָּלִיתֻן
		קָמוּנִי	בָּנוּנִי	מָצְאוּנִי	גָּלוּנִי
יָשׁוּב	יָטוּב	קוֹם	בֵּן	מְצוֹא	גָּלָה
שָׁבַת	יָטַב	קוֹם	בֵּין	מְצֹא	גָּלוּת
יָשַׁב	יָטַב	קוֹם	בֵּן	מְצֹא	גָּלָה
יָשָׁב	יָטַב	קוֹמִי	בֵּינִי	מְצֹאִי	גָּלִי
יָשׁוּב	יָטַב	קוֹמוּ	בֵּינוּ	מְצֹאוּ	גָּלוּ
יָשַׁבְנָה	יָטַבְנָה	קוֹמְנָה	—	מְצֹאנָה	גָּלוּנָה
יָשַׁב	יָטַב	יָקוּם	יָבִין	יִמְצָא	יִגְלָה
תָּשַׁב	תָּיָטַב	תִּקְוֶם	תִּבֵּן	תִּמְצָא	תִּגְלָה
תָּשַׁב	תָּיָטַב	תִּקְוֶם	תִּבֵּן	תִּמְצָא	תִּגְלָה
תָּשַׁבִּי	תָּיָטַבִּי	תִּקְוֶמִי	תִּבֵּינִי	תִּמְצָאִי	תִּגְלִי
אָשַׁב	אָיָטַב	אִקְוֶם	אִבֵּן	אִמְצָא	אִגְלָה
יָשׁוּבוּ	יָיָטַבוּ	יִקְוֶמוּ	יִבְיֶנוּ	יִמְצְאוּ	יִגְלוּ
תָּשַׁבְנָה	תָּיָשַׁבְנָה	תִּקְוֶיֶנָה	תִּבְיֶינָה	תִּמְצָאנָה	תִּגְלֶינָה
תָּשַׁבוּ	תָּיָשַׁבוּ	תִּקְוֶמוּ	תִּבְיֶנוּ	תִּמְצְאוּ	תִּגְלוּ
תָּשַׁבְנָה	תָּיָשַׁבְנָה	תִּקְוֶיֶנָה	תִּבְיֶינָה	תִּמְצָאנָה	תִּגְלֶינָה
נָשַׁב	נָיָטַב	נִקְוֶם	נִבֵּן	נִמְצָא	נִגְלָה
יָשַׁב	יָטַב	קָם	בָּן	מָצָא	גָּלָה
יָשׁוּב	יָטוּב	קוֹם	בֵּן	מְצוֹא	גָּלוּי

COMPARATIVE PARADIGMS: NIPHAL.

	<i>Strong Verb.</i>	1 <i>gutt.</i>	2 <i>gutt.</i>	3 <i>gutt.</i>	" <i>n</i> <i>init.</i>
<i>Perf. Sg. 3. m.</i>	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ
3. <i>f.</i>	נִקְטְלָה	נִעְמְדָה	נִזְעַקָה	נִשְׁמְעָה	נִבְּשָׁה
2. <i>m.</i>	נִקְטַלְתָּ	נִעְמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבְּשַׁתָּ
2. <i>f.</i>	נִקְטַלְתְּ	נִעְמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבְּשַׁתְּ
1. <i>c.</i>	נִקְטַלְתִּי	נִעְמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבְּשַׁתִּי
<i>Pl. 3. c.</i>	נִקְטָלוּ	נִעְמְדוּ	נִזְעַקוּ	נִשְׁמְעוּ	נִבְּשׁוּ
2. <i>m.</i>	נִקְטַלְתֶּם	נִעְמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבְּשַׁתֶּם
2. <i>f.</i>	נִקְטַלְתֶּן	נִעְמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבְּשַׁתֶּן
1. <i>c.</i>	נִקְטַלְנוּ	נִעְמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשַׁנּוּ
<i>Inf. absolute</i>	הִקְטַל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִבְּשׁ
<i>construct</i>	הִקְטִיל	הִעְמִיד	הִזְעִק	הִשְׁמַעַ	הִבְּשֵׁ
<i>Imp. Sg. m.</i>	הִקְטַל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִבְּשׁ
<i>f.</i>	הִקְטִילִי	הִעְמִידִי	הִזְעִקִי	הִשְׁמַעִי	הִבְּשִׁי
<i>Pl. m.</i>	הִקְטִילוּ	הִעְמִידוּ	הִזְעִקוּ	הִשְׁמַעוּ	הִבְּשׂוּ
<i>f.</i>	הִקְטִילְנָה	הִעְמִידְנָה	הִזְעִקְנָה	הִשְׁמַעְנָה	הִבְּשִׁנָּה
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יִעְמַד	יִזְעַק	יִשְׁמַע	יִבְּשׁ
3. <i>f.</i>	תִּקְטַל	תִּעְמַד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׁ
2. <i>m.</i>	תִּקְטַלְ	תִּעְמַדְ	תִּזְעַקְ	תִּשְׁמַעְ	תִּבְּשֶׁ
2. <i>f.</i>	תִּקְטַלִּי	תִּעְמַדִּי	תִּזְעַקִּי	תִּשְׁמַעִי	תִּבְּשִׁי
1. <i>c.</i>	אִקְטַל	אִעְמַד	אִזְעַק	אִשְׁמַע	אִבְּשׁ
<i>Pl. 3. m.</i>	יִקְטָלוּ	יִעְמְדוּ	יִזְעַקוּ	יִשְׁמְעוּ	יִבְּשׂוּ
3. <i>f.</i>	תִּקְטַלְנָה	תִּעְמַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָּה
2. <i>m.</i>	תִּקְטַלּוּ	תִּעְמַדּוּ	תִּזְעַקּוּ	תִּשְׁמַעּוּ	תִּבְּשֻׁ
2. <i>f.</i>	תִּקְטַלְנָה	תִּעְמַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָּה
1. <i>c.</i>	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ
<i>Ptc.</i>	נִקְטֵל	נִעְמֵד	נִזְעַק	נִשְׁמַעַ	נִבְּשֵׁ

COMPARATIVE PARADIGMS: NIPHAL.

"עע"	"א init.	"י init.	"ו med.	"י med.	"א final.	"ה final.
נָסַב	נִאָבַל	נִוָּשַׁב	נִקֹּם	נִבֹּן	נִמְצָא	נִגְלָה
נִסְבָּה		נִוָּשְׁבָה	נִקֹּמָה		נִמְצָאָה	נִגְלָתָה
נִסְבּוֹת	as	נִוָּשְׁבָת	נִקֹּמוֹת	as	נִמְצָאָת	נִגְלָיִת
נִסְבּוֹת	i gutt.	נִוָּשְׁבָת	נִקֹּמוֹת	"י med.	נִמְצָאָת	נִגְלָיִת
נִסְבּוֹתֵי	through-	נִוָּשְׁבָתִי	נִקֹּמוֹתִי	through-	נִמְצָאָתִי	נִגְלָיִתִי
נִסְבּוּ	out.	נִוָּשְׁבוּ	נִקֹּמוּ	out.	נִמְצָאוּ	נִגְלוּ
נִסְבּוֹתָם		נִוָּשְׁבָתָם	נִקֹּמוֹתָם		נִמְצָאָתָם	נִגְלָיָתָם
נִסְבּוֹתָן		נִוָּשְׁבָתָן	נִקֹּמוֹתָן		נִמְצָאָתָן	נִגְלָיָתָן
נִסְבּוֹנוּ		נִוָּשְׁבָנוּ	נִקֹּמוֹנוּ		נִמְצָאוּנוּ	נִגְלָינוּ
הִסָּב	הִאָבַל	הִוָּשַׁב	הִקֹּם	הִבֹּן	הִמְצָא	הִגְלָה
הִסְבָּה	הִאָבַל	הִוָּשְׁבָה	הִקֹּמָה		הִמְצָאָה	הִגְלָתָה
הִסְבּוֹת		הִוָּשְׁבָת	הִקֹּמוֹת		הִמְצָאָת	הִגְלָיִת
הִסְבּוֹתֵי		הִוָּשְׁבָתִי	הִקֹּמוֹתִי		הִמְצָאָתִי	הִגְלָיִתִי
הִסְבּוּ		הִוָּשְׁבוּ	הִקֹּמוּ		הִמְצָאוּ	הִגְלוּ
הִסְבּוֹתָם		הִוָּשְׁבָתָם	הִקֹּמוֹתָם		הִמְצָאָתָם	הִגְלָיָתָם
הִסְבּוֹתָן		הִוָּשְׁבָתָן	הִקֹּמוֹתָן		הִמְצָאָתָן	הִגְלָיָתָן
הִסְבּוֹנוּ		הִוָּשְׁבָנוּ	הִקֹּמוֹנוּ		הִמְצָאוּנוּ	הִגְלָינוּ
יִסָּב	יִאָבַל	יִוָּשַׁב	יִקֹּם	יִבֹּן	יִמְצָא	יִגְלָה
יִסְבָּה		יִוָּשְׁבָה	יִקֹּמָה		יִמְצָאָה	יִגְלָתָה
יִסְבּוֹת		יִוָּשְׁבָת	יִקֹּמוֹת		יִמְצָאָת	יִגְלָיִת
יִסְבּוֹתֵי		יִוָּשְׁבָתִי	יִקֹּמוֹתִי		יִמְצָאָתִי	יִגְלָיִתִי
יִסְבּוּ		יִוָּשְׁבוּ	יִקֹּמוּ		יִמְצָאוּ	יִגְלוּ
יִסְבּוֹתָם		יִוָּשְׁבָתָם	יִקֹּמוֹתָם		יִמְצָאָתָם	יִגְלָיָתָם
יִסְבּוֹתָן		יִוָּשְׁבָתָן	יִקֹּמוֹתָן		יִמְצָאָתָן	יִגְלָיָתָן
יִסְבּוֹנוּ		יִוָּשְׁבָנוּ	יִקֹּמוֹנוּ		יִמְצָאוּנוּ	יִגְלָינוּ
נָסַב	נִאָבַל	נִוָּשַׁב	נִקֹּם	נִבֹּן	נִמְצָא	נִגְלָה

COMPARATIVE PARADIGMS: PIEL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>" init.</i>
<i>Perf. Sg. 3. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
3. f.	קָטְלָהּ		בָּרַכָהּ	שָׁמְעָהּ	
2. m.	קָטַלְתָּ	as	בָּרַכְתָּ	שָׁמַעְתָּ	as
2. f.	קָטַלְתְּ	<i>Strong</i>	בָּרַכְתְּ	שָׁמַעְתְּ	<i>Strong</i>
1. c.	קָטַלְתִּי	<i>Verb</i>	בָּרַכְתִּי	שָׁמַעְתִּי	<i>Verb</i>
<i>Pl. 3. c.</i>	קָטְלוּ	<i>through-</i>	בָּרְכוּ	שָׁמְעוּ	<i>through-</i>
2. m.	קָטַלְתֶּם	<i>out.</i>	בָּרַכְתֶּם	שָׁמַעְתֶּם	<i>out.</i>
2. f.	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
1. c.	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
<i>construct</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
<i>Imp. Sg. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
f.	קָטְלִי		בָּרְכִי	שָׁמְעִי	
<i>Pl. m.</i>	קָטְלוּ		בָּרְכוּ	שָׁמְעוּ	
f.	קָטְלֵנָה		בָּרְכֵנָה	שָׁמְעֵנָה	
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יַעֲמֹד	יִבָּרַךְ	יִשְׁמַע	יִנָּגֵשׁ
3. f.	תִּקְטַל		תִּבָּרַךְ	תִּשְׁמַע	
2. m.	תִּקְטַלְ		תִּבָּרַךְ	תִּשְׁמַע	
2. f.	תִּקְטַלִּי		תִּבָּרְכִי	תִּשְׁמְעִי	
1. c.	אִקְטַל		אִבָּרַךְ	אִשְׁמַע	
<i>Pl. 3. m.</i>	יִקְטְלוּ		יִבָּרְכוּ	יִשְׁמְעוּ	
3. f.	תִּקְטַלְנָה		תִּבָּרְכֵנָה	תִּשְׁמְעֵנָה	
2. m.	תִּקְטַלּוּ		תִּבָּרְכוּ	תִּשְׁמְעוּ	
2. f.	תִּקְטַלְנָה		תִּבָּרְכֵנָה	תִּשְׁמְעֵנָה	
1. c.	נִקְטַל		נִבָּרַךְ	נִשְׁמַע	
<i>Ptc.</i>	מִקְטַל	מַעֲמֹד	מִבָּרַךְ	מִשְׁמַע	מִנָּגֵשׁ

COMPARATIVE PARADIGMS: PIEL (PILEL).

ע"ע	"א init.	"י or "ו init.	"ו med.	"י med.	"א final.	"ה final.
סוֹבֵב	אֵבֵל	יֵשֵׁב	קוֹמֵם	בוֹגֵן	מֵצֵא	גִּלֵּה
סוֹבְבָה			קוֹמְמָה		מֵצָאָה	גִּלְתָּה
סוֹבְבֵת	as		קוֹמְמֶת	as		גִּלְתִּית
סוֹבְבֹת	Strong		קוֹמְמֹת	"ו med.		גִּלְתִּית
סוֹבְבֹתִי	Verb		קוֹמְמֹתִי	through-		גִּלְתִּיתִי
סוֹבְבוּ	through-		קוֹמְמוּ	out.		גִּלּוּ
סוֹבְבֹתֶם	out.		קוֹמְמֹתֶם			גִּלְיֹתֶם
סוֹבְבֹתָן			קוֹמְמֹתָן			גִּלְיֹתָן
סוֹבְבֵנוּ			קוֹמְמֵנוּ			גִּלְיֵנוּ
	אֵבֵל				מֵצֵא	גִּלֵּה
סוֹבֵב	אֵבֵל	יֵשֵׁב	קוֹמֵם	בוֹגֵן	מֵצֵא	גִּלְתָּ
סוֹבֵב	אֵבֵל	יֵשֵׁב	קוֹמֵם	בוֹגֵן	מֵצֵא	גִּלֵּה
סוֹבְבִי			קוֹמְמִי		מֵצָאִי	גִּלְיִי
סוֹבְבוּ			קוֹמְמוּ		מֵצָאוּ	גִּלּוּ
סוֹבְבֵנָה			קוֹמְמֵנָה		מֵצָאֵנָה	גִּלְיֵנָה
יְסוֹבֵב	יֵאֵבֵל	יֵיֶשֶׁב	יְקוֹמֵם	יְבוֹגֵן	יְמַצֵּא	יְגִלֵּה
תְּסוֹבֵב			תְּקוֹמֵם		תְּמַצֵּא	תְּגִלֵּה
תְּסוֹבֵב			תְּקוֹמֵם		תְּמַצֵּא	תְּגִלֵּה
תְּסוֹבְבִי			תְּקוֹמְמִי		תְּמַצָּאִי	תְּגִלְיִי
תְּסוֹבֵב			תְּקוֹמֵם		תְּמַצֵּא	תְּגִלֵּה
יְסוֹבְבוּ			יְקוֹמְמוּ		יְמַצָּאוּ	יְגִלּוּ
תְּסוֹבְבֵנָה			תְּקוֹמְמֵנָה		תְּמַצָּאֵנָה	תְּגִלְיֵנָה
תְּסוֹבְבוּ			תְּקוֹמְמוּ		תְּמַצָּאוּ	תְּגִלּוּ
תְּסוֹבְבֵנָה			תְּקוֹמְמֵנָה		תְּמַצָּאֵנָה	תְּגִלְיֵנָה
נְסוֹבֵב			נְקוֹמֵם		נְמַצֵּא	נְגִלֵּה
מְסוֹבֵב	מֵאֵבֵל	מֵיֶשֶׁב	מְקוֹמֵם	מְבוֹגֵן	מְמַצֵּא	מְגִלֵּה

COMPARATIVE PARADIGMS : PUAL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>'' init.</i>
<i>Perf. Sg. 3. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
<i>3. f.</i>	קָטְלָהּ		בָּרְכָהּ	שָׁמְעָהּ	
<i>2. m.</i>	קָטַלְתָּ	<i>as</i>	בָּרַכְתָּ	שָׁמַעְתָּ	<i>as</i>
<i>2. f.</i>	קָטַלְתְּ	<i>Strong</i>	בָּרַכְתְּ	שָׁמַעְתְּ	<i>Strong</i>
<i>1. c.</i>	קָטַלְתִּי	<i>Verb</i>	בָּרַכְתִּי	שָׁמַעְתִּי	<i>Verb</i>
<i>Pl. 3. c.</i>	קָטְלוּ	<i>through-</i>	בָּרְכוּ	שָׁמְעוּ	<i>through-</i>
<i>2. m.</i>	קָטַלְתֶּם	<i>out.</i>	בָּרַכְתֶּם	שָׁמַעְתֶּם	<i>out.</i>
<i>2. f.</i>	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
<i>1. c.</i>	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטַל	עָמַד			נָגַשׁ
<i>construct</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ

Imperatives not used.

<i>Impf. Sg. 3. m.</i>	יִקְטַל	יַעֲמֹד	יִבְרַךְ	יִשְׁמַע	יִנָּגֵשׁ
<i>3. f.</i>	תִּקְטַל		תִּבְרַךְ	תִּשְׁמַע	
<i>2. m.</i>	תִּקְטַלְ		תִּבְרַךְ	תִּשְׁמַע	
<i>2. f.</i>	תִּקְטַלִּי		תִּבְרַכִּי	תִּשְׁמַעִי	
<i>1. c.</i>	אִקְטַל		אִבְרַךְ	אִשְׁמַע	
<i>Pl. 3. m.</i>	יִקְטְלוּ		יִבְרְכוּ	יִשְׁמְעוּ	
<i>3. f.</i>	תִּקְטַלְנָהּ		תִּבְרַכְנָהּ	תִּשְׁמַעְנָהּ	
<i>2. m.</i>	תִּקְטְלוּ		תִּבְרְכוּ	תִּשְׁמְעוּ	
<i>2. f.</i>	תִּקְטַלְנָהּ		תִּבְרַכְנָהּ	תִּשְׁמַעְנָהּ	
<i>1. c.</i>	נִקְטַל		נִבְרַךְ	נִשְׁמַע	
<i>Ptc.</i>	מִקְטַל	מַעֲמֹד	מִבְרַךְ	מִשְׁמַע	מִנָּגֵשׁ

COMPARATIVE PARADIGMS: PUAL (PULAL).

"ע" "א init. "or "ו init. "ו med. "י med. "א final. "ה final.						
סוֹבֵב	אָכַל	יָשַׁב	קוֹמֵם	בּוֹנֵן	מִצָּא	גִּלָּה
סוֹבְבָה	as		קוֹמָמָה	as	מִצָּאָה	גִּלָּתָה
סוֹבְבֵת			קוֹמָמֶת		מִצָּאֶת	גִּלָּית
סוֹבְבֵת	Strong		קוֹמָמֹת	"ו med.	מִצָּאֹת	גִּלָּית
סוֹבְבֵתִי	Verb		קוֹמָמֹתִי	through-	מִצָּאֹתִי	גִּלָּיתִי
סוֹבְבוּ	through-		קוֹמְמוּ	out.	מִצָּאוּ	גִּלּוּ
סוֹבְבֵתֶם	out.		קוֹמְמֵתֶם		מִצָּאֲתֶם	גִּלָּתֶם
סוֹבְבֵתָן			קוֹמְמֵתָן		מִצָּאֲתָן	גִּלָּתָן
סוֹבְבֵנוּ			קוֹמְמֵנוּ		מִצָּאֲנוּ	גִּלָּינוּ
	אָכַל					גִּלָּה
סוֹבֵב	אָכַל	יָשַׁב	קוֹמֵם	בּוֹנֵן	מִצָּא	גִּלָּת

Imperatives not used.

יִסּוֹבֵב	יֵאָכַל	יֵיָשַׁב	יִקוֹמֵם	יִבּוֹנֵן	יִמְצָא	יִגְלֶה
תִּסּוֹבֵב			תִּקוֹמֵם		תִּמְצָא	תִּגְלֶה
תִּסּוֹבֵב			תִּקוֹמֵם		תִּמְצָא	תִּגְלֶה
תִּסּוֹבְבִי			תִּקוֹמָמִי		תִּמְצָאִי	תִּגְלִי
אִסּוֹבֵב			אִקוֹמֵם		אִמְצָא	אִגְלֶה
יִסּוֹבְבוּ			יִקוֹמְמוּ		יִמְצָאוּ	יִגְלוּ
תִּסּוֹבְבֶנָּה			תִּקוֹמְמֶנָּה		תִּמְצָאנָה	תִּגְלִינָה
תִּסּוֹבְבוּ			תִּקוֹמְמוּ		תִּמְצָאוּ	תִּגְלוּ
תִּסּוֹבְבֶנָּה			תִּקוֹמְמֶנָּה		תִּמְצָאנָה	תִּגְלִינָה
נִסּוֹבֵב			נִקוֹמֵם		נִמְצָא	נִגְלֶה
מִסּוֹבֵב	מֵאָכַל	מֵיָשַׁב	מִקוֹמֵם	מִבּוֹנֵן	מִמְצָא	מִגְלֶה

COMPARATIVE PARADIGMS : HIPHIL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"n init.
<i>Perf. Sg. 3. m.</i>	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ
3. f.	הִקְטִילָהּ	הִעֲמִידָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ
2. m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	as	הִשְׁמַעְתָּ	הִגִּשְׁתָּ
2. f.	הִקְטַלְתְּ	הִעֲמַדְתְּ	Strong	הִשְׁמַעְתְּ	הִגִּשְׁתְּ
1. c.	הִקְטַלְתִּי	הִעֲמַדְתִּי	Verb	הִשְׁמַעְתִּי	הִגִּשְׁתִּי
<i>Pl. 3. c.</i>	הִקְטִילוּ	הִעֲמִידוּ	through-	הִשְׁמִיעוּ	הִגִּישׁוּ
2. m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם	out.	הִשְׁמַעְתֶּם	הִגִּשְׁתֶּם
2. f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן		הִשְׁמַעְתֶּן	הִגִּשְׁתֶּן
1. c.	הִקְטַלְנוּ	הִעֲמַדְנוּ		הִשְׁמַעְנוּ	הִגִּשְׁנוּ
<i>Inf. absolute</i>	הִקְטִיל	הִעֲמִיד	הִזְעִיק		
<i>construct</i>	הִקְטִילִי	הִעֲמִידִי	הִזְעִיקִי	הִשְׁמִיעַ	הִגִּישׁ
<i>Imp. Sg. m.</i>	הִקְטֵל	הִעֲמֵד	הִזְעֵק	הִשְׁמַע	הִגִּשׁ
f.	הִקְטִילִי	הִעֲמִידִי		הִשְׁמִיעִי	הִגִּישִׁי
<i>Pl. m.</i>	הִקְטִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ
f.	הִקְטִילְנָה	הִעֲמִידְנָה		הִשְׁמִעְנָה	הִגִּישְׁנָה
<i>Impf. Sg. 3. m.</i>	יִקְטִיל	יִעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ
3. f.	תִּקְטִיל	תִּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ
2. m.	תִּקְטִיל	תִּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ
2. f.	תִּקְטִילִי	תִּעֲמִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי
1. c.	אִקְטִיל	אִעֲמִיד		אִשְׁמִיעַ	אִגִּישׁ
<i>Pl. 3. m.</i>	יִקְטִילוּ	יִעֲמִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ
3. f.	תִּקְטִילְנָה	תִּעֲמִידְנָה		תִּשְׁמִעְנָה	תִּגִּישְׁנָה
2. m.	תִּקְטִילוּ	תִּעֲמִידוּ		תִּשְׁמִיעוּ	תִּגִּישׁוּ
2. f.	תִּקְטִילְנָה	תִּעֲמִידְנָה		תִּשְׁמִעְנָה	תִּגִּישְׁנָה
1. c.	נִקְטִיל	נִעֲמִיד		נִשְׁמִיעַ	נִגִּישׁ
<i>Ptc.</i>	מִקְטִיל	מִעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ

COMPARATIVE PARADIGMS : HIPHIL.

"עע	"א init.	"ו or "ו init.	"ו med.	"י med.	"א final.	"ה final.
הִסָּב	הִאָּכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִגִּלָּה
הִסָּבָה		הוֹשִׁיבָה	הִיטִיבָה	הִקִּימָה		הִגִּלָּתָה
הִסָּבוֹת	as	הוֹשִׁיבֹת	הִיטִיבֹת	הִקִּימוֹת	as	הִגִּלָּתִי
הִסָּבוֹת	I gutt.	הוֹשִׁיבֹת	הִיטִיבֹת	הִקִּימוֹת	"ו med.	הִגִּלָּתִי
הִסָּבוֹתִי	through-	הוֹשִׁיבֹתִי	הִיטִיבֹתִי	הִקִּימוֹתִי	through-	הִגִּלָּתִי
הִסָּבוּ	out.	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	out.	הִגִּלּוּ
הִסָּבוֹתָם		הוֹשִׁיבָתָם	הִיטִיבָתָם	הִקִּימוֹתָם		הִגִּלָּתָם
הִסָּבוֹתָן		הוֹשִׁיבָתָן	הִיטִיבָתָן	הִקִּימוֹתָן		הִגִּלָּתָן
הִסָּבוֹנִי		הוֹשִׁיבֹנִי	הִיטִיבֹנִי	הִקִּימוֹנִי		הִגִּלָּוִנִי
		הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִגִּלָּה
הִסָּב	הִאָּכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִגִּלָּת
הִסָּב	הִאָּכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִגִּלָּה
הִסָּבִי		הוֹשִׁיבִי	הִיטִיבִי	הִקִּימִי		הִגִּלָּי
הִסָּבוּ		הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ		הִגִּלּוּ
הִסָּבִינָה		הוֹשִׁיבָנָה	הִיטִיבָנָה	הִקִּימָנָה		הִגִּלָּינָה
etc. יִסָּב, יִסָּב	יִאָּכִיל	יִוֹשִׁיב	יִיטִיב	יִקִּים	יִבִּין	יִגִּלָּה
תִּסָּב		תוֹשִׁיב	תִּיטִיב	תִּקִּים		תִּגִּלָּה
תִּסָּב		תוֹשִׁיב	תִּיטִיב	תִּקִּים		תִּגִּלָּה
תִּסָּבִי		תוֹשִׁיבִי	תִּיטִיבִי	תִּקִּימִי		תִּגִּלָּי
אִסָּב		אוֹשִׁיב	אִיטִיב	אִקִּים		אִגִּלָּה
יִסָּבוּ		יִוֹשִׁיבוּ	יִיטִיבוּ	יִקִּימוּ		יִגִּלּוּ
תִּסָּבִינָה		תוֹשִׁיבָנָה	תִּיטִיבָנָה	תִּקִּימָנָה		תִּגִּלָּינָה
תִּסָּבוּ		תוֹשִׁיבוּ	תִּיטִיבוּ	תִּקִּימוּ		תִּגִּלּוּ
תִּסָּבִינָה		תוֹשִׁיבָנָה	תִּיטִיבָנָה	תִּקִּימָנָה		תִּגִּלָּינָה
נִסָּב		נוֹשִׁיב	נִיטִיב	נִקִּים		נִגִּלָּה
מִסָּב	מִאָּכִיל	מוֹשִׁיב	מִיטִיב	מִקִּים	מִבִּין	מִגִּלָּה

COMPARATIVE PARADIGMS: HOPHAL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>"n init.</i>
<i>Perf. Sg.</i>	3. <i>m.</i>	הָקַטַּל	הָעִמְדָּ	הָשְׁמַעַ	הָנִשָּׂא
	3. <i>f.</i>	הָקַטְלָהּ	הָעִמְדָּהּ	הָשְׁמַעָהּ	הָנִשְׂאָהּ
	2. <i>m.</i>	הָקַטְלָתָּ	הָעִמְדָּתָּ	הָשְׁמַעְתָּ	הָנִשְׂאָתָּ
	2. <i>f.</i>	הָקַטְלָתְּ	הָעִמְדָּתְּ	הָשְׁמַעְתְּ	הָנִשְׂאָתְּ
	1. <i>c.</i>	הָקַטְלָתִי	הָעִמְדָּתִי	הָשְׁמַעְתִּי	הָנִשְׂאָתִי
<i>Pl.</i>	3. <i>c.</i>	הָקַטְלוּ	הָעִמְדּוּ	הָשְׁמַעוּ	הָנִשְׂאוּ
	2. <i>m.</i>	הָקַטְלֶתֶם	הָעִמְדֶתֶם	הָשְׁמַעְתֶּם	הָנִשְׂאֶתֶם
	2. <i>f.</i>	הָקַטְלֶתֶן	הָעִמְדֶתֶן	הָשְׁמַעְתֶּן	הָנִשְׂאֶתֶן
	1. <i>c.</i>	הָקַטְלֶנּוּ	הָעִמְדֶנּוּ	הָשְׁמַעֲנוּ	הָנִשְׂאֲנוּ
<i>Inf. absolute</i>		הָקַטַּל	הָעִמְדָּ	הָשְׁמַעַ	הָנִשָּׂא
<i>construct</i>		הָקַטַּל	הָעִמְדָּ	הָשְׁמַעַ	הָנִשָּׂא

Imperatives not used.

<i>Impf. Sg.</i>	3. <i>m.</i>	יִקְטַל	יַעֲמִד	יִשְׁמַעַ	יִנָּשֵׂא
	3. <i>f.</i>	תִּקְטַל	תַּעֲמִד	תִּשְׁמַעַ	תִּנָּשֵׂא
	2. <i>m.</i>	תִּקְטַלְ	תַּעֲמִדְ	תִּשְׁמַעַ	תִּנָּשֵׂא
	2. <i>f.</i>	תִּקְטַלִּי	תַּעֲמִדִי	תִּשְׁמַעִי	תִּנָּשֵׂאִי
	1. <i>c.</i>	אִקְטַל	אֶעֱמִד	אִשְׁמַעַ	אִנָּשֵׂא
<i>Pl.</i>	3. <i>m.</i>	יִקְטְלוּ	יַעֲמִדוּ	יִשְׁמַעוּ	יִנָּשְׂאוּ
	3. <i>f.</i>	תִּקְטַלְנָהּ	תַּעֲמִדְנָהּ	תִּשְׁמַעְנָהּ	תִּנָּשְׂאֶנּוּ
	2. <i>m.</i>	תִּקְטַלּוּ	תַּעֲמִדוּ	תִּשְׁמַעוּ	תִּנָּשְׂאוּ
	2. <i>f.</i>	תִּקְטַלְנָה	תַּעֲמִדְנָה	תִּשְׁמַעְנָה	תִּנָּשְׂאֶנּוּ
	1. <i>c.</i>	נִקְטַל	נַעֲמִד	נִשְׁמַעַ	נִנָּשֵׂא
<i>Ptc.</i>		מִקְטַל	מַעֲמִד	מִשְׁמַעַ	מִנָּשֵׂא

COMPARATIVE PARADIGMS: HITHPAEL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>"n init.</i>
<i>Perf. Sg. 3. m.</i>	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרַךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
<i>3. f.</i>	הִתְקַטְּלָה		הִתְבָּרְכָה	הִתְנַלְּחָה	
<i>2. m.</i>	הִתְקַטַּלְתָּ	<i>as</i>	הִתְבָּרַכְתָּ	הִתְנַלַּחְתָּ	<i>as</i>
<i>2. f.</i>	הִתְקַטַּלְתְּ	<i>Strong</i>	הִתְבָּרַכְתְּ	הִתְנַלַּחְתְּ	<i>Strong</i>
<i>1. c.</i>	הִתְקַטַּלְתִּי	<i>Verb</i>	הִתְבָּרַכְתִּי	הִתְנַלַּחְתִּי	<i>Verb</i>
<i>Pl. 3. c.</i>	הִתְקַטְּלוּ	<i>through-</i>	הִתְבָּרְכוּ	הִתְנַלְּחוּ	<i>through-</i>
<i>2. m.</i>	הִתְקַטַּלְתֶּם	<i>out.</i>	הִתְבָּרַכְתֶּם	הִתְנַלַּחְתֶּם	<i>out.</i>
<i>2. f.</i>	הִתְקַטַּלְתֶּן		הִתְבָּרַכְתֶּן	הִתְנַלַּחְתֶּן	
<i>1. c.</i>	הִתְקַטַּלְנוּ		הִתְבָּרַכְנוּ	הִתְנַלַּחְנוּ	
<i>Inf. absolute</i>					
<i>construct</i>	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרַךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
<i>Imp. Sg. m.</i>	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרַךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
<i>f.</i>	הִתְקַטְּלִי		הִתְבָּרְכִי	הִתְנַלְּחִי	
<i>Pl. m.</i>	הִתְקַטְּלוּ		הִתְבָּרְכוּ	הִתְנַלְּחוּ	
<i>f.</i>	הִתְקַטְּלֶנָּה		הִתְבָּרְכֶנָּה	הִתְנַלְּכֶנָּה	
<i>Impf. Sg. 3. m.</i>	יִתְקַטֵּל	יִתְעַמֵּד	יִתְבָּרַךְ	יִתְנַלַּח	יִתְנַגֵּשׁ
<i>3. f.</i>	תִּתְקַטֵּל		תִּתְבָּרַךְ	תִּתְנַלַּח	
<i>2. m.</i>	תִּתְקַטֵּל		תִּתְבָּרַךְ	תִּתְנַלַּח	
<i>2. f.</i>	תִּתְקַטְּלִי		תִּתְבָּרְכִי	תִּתְנַלְּחִי	
<i>1. c.</i>	אִתְקַטֵּל		אִתְבָּרַךְ	אִתְנַלַּח	
<i>Pl. 3. m.</i>	יִתְקַטְּלוּ		יִתְבָּרְכוּ	יִתְנַלְּחוּ	
<i>3. f.</i>	תִּתְקַטְּלֶנָּה		תִּתְבָּרְכֶנָּה	תִּתְנַלְּכֶנָּה	
<i>2. m.</i>	תִּתְקַטֵּלוּ		תִּתְבָּרְכוּ	תִּתְנַלְּחוּ	
<i>2. f.</i>	תִּתְקַטְּלֶנָּה		תִּתְבָּרְכֶנָּה	תִּתְנַלְּכֶנָּה	
<i>1. c.</i>	נִתְקַטֵּל		נִתְבָּרַךְ	נִתְנַלַּח	
<i>Ptc.</i>	מִתְקַטֵּל	מִתְעַמֵּד	מִתְבָּרַךְ	מִתְנַלַּח	מִתְנַגֵּשׁ

"עע "א *init.* "י *init.* "ו *med.* "י *med.* "א *final.* "ה *final.*

הַתְּנִלָּה	הַתְּמַצֵּא	הַתְּבוֹנֵן	הַתְּקוֹמִים	הַתְּיָשָׁב	הַתְּחַלֵּל
הַתְּנִלָּתָה	הַתְּמַצֵּאָה		הַתְּקוֹמָמָה		הַתְּנִלָּלָה
הַתְּנִלָּיִת	הַתְּמַצֵּאֵת	as	הַתְּקוֹמָמֵת	as	הַתְּנִלָּלֵת
הַתְּנִלָּלִית	הַתְּמַצֵּאִית	" med.	הַתְּקוֹמָמִית	Strong	הַתְּנִלָּלִית
הַתְּנִלָּלִיתִי	הַתְּמַצֵּאִיתִי	through-	הַתְּקוֹמָמִיתִי	Verb	הַתְּנִלָּלִיתִי
הַתְּנִלָּלֹו	הַתְּמַצֵּאוֹ	out.	הַתְּקוֹמָמוֹ	through-	הַתְּנִלָּלֹו
הַתְּנִלָּלִיתִם	הַתְּמַצֵּאִיתִם		הַתְּקוֹמָמִיתִם	out.	הַתְּנִלָּלִיתִם
הַתְּנִלָּלִיתֶן	הַתְּמַצֵּאִיתֶן		הַתְּקוֹמָמִיתֶן		הַתְּנִלָּלִיתֶן
הַתְּנִלָּלִינוּ	הַתְּמַצֵּאִינוּ		הַתְּקוֹמָמִינוּ		הַתְּנִלָּלִינוּ

התגלה

הַתְּנַלְתָּ	הַתְּמַצֵּא	הַתְּבוּנָן	הַתְּקוּמִם	הַתְּיָשֵׁב	הַתְּאָבֵל	הַתְּנֹלֵל
הַתְּנַלָּה	הַתְּמַצֵּא	הַתְּבוּנָן	הַתְּקוּמִם	הַתְּיָשֵׁב	הַתְּאָבֵל	הַתְּנֹלֵל
הַתְּנַלִּי	הַתְּמַצֵּאִי		הַתְּקוּמִמִּי			הַתְּנֹלִילִי
הַתְּנַלִּי	הַתְּמַצֵּאִי		הַתְּקוּמִמִּי			הַתְּנֹלִילִי
הַתְּנַלִּינָה	הַתְּמַצֵּאִינָה		הַתְּקוּמִמִּינָה			הַתְּנֹלִילִינָה

יִתְגַּלֶּה

יִתְנַלְעָה	יִתְמַצֵּא	יִתְבַּנֵּן	יִתְקַוֶּמֶם	יִתְיַשֵּׁב	יִתְאַבֵּל	יִתְנַזֵּל
תִּתְנַלְעָה	תִּתְמַצֵּא	תִּתְבַּנֵּן	תִּתְקַוֶּמֶם			תִּתְנַזֵּל
תִּתְנַלְעָה	תִּתְמַצֵּא		תִּתְקַוֶּמֶם			תִּתְנַזֵּל
תִּתְנַלְיִ	תִּתְמַצֵּאִי		תִּתְקַוֶּמֶי			תִּתְנַזֵּלִי
אִתְנַלְעָה	אִתְמַצֵּא		אִתְקַוֶּמֶם			אִתְנַזֵּל
יִתְנַלְעֵהּ	יִתְמַצֵּאוּ		יִתְקַוֶּמּוּ			יִתְנַזֵּלוּ
תִּתְנַלְעֵנָה	תִּתְמַצֵּאנָה		תִּתְקַוֶּמְנָה			תִּתְנַזֵּלְנָה
תִּתְנַלְעֵהּ	תִּתְמַצֵּאוּ		תִּתְקַוֶּמּוּ			תִּתְנַזֵּלְהֵּ
תִּתְנַלְעֵנָה	תִּתְמַצֵּאנָה		תִּתְקַוֶּמְנָה			תִּתְנַזֵּלְנָה
נִתְנַלְעָה	נִתְמַצֵּא		נִתְקַוֶּמֶם			נִתְנַזֵּל

מתנלה

מְתוֹלָה מִתְמַצָּא מִתְבוֹנֵן מִתְקוֹמֵם מְתִישֵׁב מִתְאַבֵּל מִתְגּוֹלֵל

STRONG VERB QAL WITH SUFFIXES.

<i>Suffixes for the</i>	1. <i>Sg.</i>	2. <i>Sg. m.</i>	2. <i>Sg. f.</i>	3. <i>Sg. m.</i>	3. <i>Sg. f.</i>
	<i>me.</i>	<i>thee.</i>	<i>thee.</i>	<i>him.</i>	<i>her.</i>
<i>Perf.</i> 3. <i>m.</i>	קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתְּךָ	קָטַלְתָּהוּ קָטַלְתָּו	קָטַלְתָּהּ
3. <i>f.</i>	קָטַלְתָּנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהּ קָטַלְתָּהּ	קָטַלְתָּהּ
2. <i>m.</i>	קָטַלְתָּנִי קָטַלְתָּנִי	—	—	קָטַלְתָּהּ קָטַלְתָּהּ	קָטַלְתָּהּ
2. <i>f.</i>	קָטַלְתָּנִי	—	—	קָטַלְתָּהּ קָטַלְתָּהּ	קָטַלְתָּהּ
1. <i>c.</i>	—	קָטַלְתָּיְךָ	קָטַלְתָּיְךָ	קָטַלְתָּהּ	קָטַלְתָּהּ
<i>Pl.</i> 3. <i>c.</i>	קָטַלְתָּנִי	קָטַלְתָּיְךָ	קָטַלְתָּיְךָ	קָטַלְתָּהּ	קָטַלְתָּהּ
2. <i>m.</i>	קָטַלְתָּנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
1. <i>c.</i>	—	קָטַלְתָּנִי	קָטַלְתָּנִי	קָטַלְתָּהּ	קָטַלְתָּהּ
<i>Inf.</i>	קָטַלְנִי קָטַלְנִי	קָטַלְתָּךְ קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהּ	קָטַלְתָּהּ
<i>Imp.</i>	קָטַלְנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
<i>Impf.</i> 3. <i>m.</i>	יִקְטַלְנִי	יִקְטַלְתָּךְ	יִקְטַלְתָּךְ	יִקְטַלְתָּהּ	יִקְטַלְתָּהּ
<i>With Nun epenthetic</i> }	יִקְטַלְנִי	יִקְטַלְתָּךְ	—	יִקְטַלְתָּהּ	יִקְטַלְתָּהּ
<i>Pl.</i> 3. <i>m.</i>	יִקְטַלְנִי	יִקְטַלְתָּךְ	יִקְטַלְתָּךְ	יִקְטַלְתָּהּ	יִקְטַלְתָּהּ
<i>Perf. Piel</i>	קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהּ	קָטַלְתָּהּ

* * The Suffixes to the other Conjugations follow the
 ך require the tone to be on the *preceding syllable*; also

STRONG VERB QAL WITH SUFFIXES.

1. Pl.	2. Pl. m.	2. Pl. f.	3. Pl. m.	3. Pl. f.
<i>us.</i>	<i>you.</i>	<i>you.</i>	<i>them.</i>	<i>them.</i>
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתְּ	קָטַלְתִּם	קָטַלְתִּי
קָטַלְתִּינוּ	קָטַלְתֶּם	קָטַלְתְּ	קָטַלְתִּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתִּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתִּם	קָטַלְתִּי
—	קָטַלְתִּיכֶם	קָטַלְתִּיךְ	קָטַלְתִּים	קָטַלְתִּי
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתְּ	קָטַלְתִּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתִּם	קָטַלְתִּי
—	קָטַלְתִּיכֶם	קָטַלְתִּיךְ	קָטַלְתִּם	קָטַלְתִּי
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתְּ	קָטַלְתִּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתִּם	—
קָטַלְתִּינוּ	קָטַלְתִּיכֶם	קָטַלְתִּיךְ	קָטַלְתִּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	—	—
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתְּ	קָטַלְתִּם	קָטַלְתִּי
קָטַלְתִּינוּ	קָטַלְתִּיכֶם	קָטַלְתִּיךְ	קָטַלְתִּם	קָטַלְתִּי

analogy of qal. Observe that the Suffixes הוּ, נִי, נִי, and הִי, following a long vowel in an open syllable.

II. NOUNS.

ARRANGED IN SIX DECLENSIONS.

FIRST DECLENSION: VOWELS UNCHANGEABLE.

See p. 57.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
ִ	אֲדָם	ִ	אֲדָכֶם	אֲדָנִי	אֲדָה	אֲדָו	אֲדָה	אֲדָרָה	אֲדָרִי	אֲדָר	אֲדָר light.
ִ	אֲדָמָם	ִ	אֲדָמָכֶם	אֲדָמָנִי	אֲדָמָה	אֲדָמָו	אֲדָמָה	אֲדָמָרָה	אֲדָמָרִי	אֲדָמָר	אֲדָמָר plur.
ִ	אֲדָדָם	ִ	אֲדָדָכֶם	אֲדָדָנִי	אֲדָדָה	אֲדָדָו	אֲדָדָה	אֲדָדָרָה	אֲדָדָרִי	אֲדָדָר	אֲדָדָר just man.
ִ	אֲדָדָמָם	ִ	אֲדָדָמָכֶם	אֲדָדָמָנִי	אֲדָדָמָה	אֲדָדָמָו	אֲדָדָמָה	אֲדָדָמָרָה	אֲדָדָמָרִי	אֲדָדָמָר	אֲדָדָמָר plur.

* * * The tone of Suffixes is as above in all the Declensions.

FIFTH DECLENSION: NOUNS FROM DOUBLE AVIN VERBS.

Daghesh forte, with suffixes and in the plural.

See p. 60.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
ִ	סָלָם	ִ	סָלָבָם	סָלָנוּ	סָלָהָ	סָלָו	סָלָהָ	סָלָךְ	סָלִי	סָל	סָל basket.
ִ	סָלָהֶם	ִ	סָלָיָם	סָלָינוּ	סָלָיָהָ	סָלָיו	סָלָיָהָ	סָלָיְךָ	סָלִי	סָלִי	סָלִי <i>plur.</i>
ִ	סָלָם	ִ	סָלָבָם ²	סָלָנוּ	סָלָהָ	סָלָו	סָלָהָ	סָלָךְ ¹	סָלִי	סָלִי	סָל statute.
ִ	סָלָהֶם	ִ	סָלָיָם	סָלָינוּ	סָלָיָהָ	סָלָיו	סָלָיָהָ	סָלָיְךָ	סָלִי	סָלִי	סָלִי <i>plur.</i>
ִ	סָלָם	ִ	סָלָבָם	סָלָנוּ	סָלָהָ	סָלָו	סָלָהָ	סָלָךְ	סָלִי	סָלִי	סָל arrow.
ִ	סָלָהֶם	ִ	סָלָיָם	סָלָינוּ	סָלָיָהָ	סָלָיו	סָלָיָהָ	סָלָיְךָ	סָלִי	סָלִי	סָלִי <i>plur.</i>
ִ	סָלָם	ִ	סָלָבָם	סָלָנוּ	סָלָהָ	סָלָו	סָלָהָ	סָלָךְ	סָלִי	סָלִי	סָל camel.
ִ	סָלָהֶם	ִ	סָלָיָם	סָלָינוּ	סָלָיָהָ	סָלָיו	סָלָיָהָ	סָלָיְךָ	סָלִי	סָלִי	סָלִי <i>plur.</i>

¹ Lev. x. 13, 14.² Ex. v. 14.

SIXTH DECLENSION: NOUNS IN קָ- FROM LAMEDH-HE VERBS.

See p. 60.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
—	קָנָם	—	קָנְכֶם	קָנָנוּ	קָנָהּ	קָנָהּ	קָנָהּ	קָנָהּ	קָנִי	קָנָה	קָנָה reed.
—	קָנֵיהֶם	—	קָנֵיכֶם	קָנֵינוּ	קָנֵיהָ	קָנֵיו	קָנֵיהָ	קָנֵיהָ	קָנִי	קָנִי plur.	
—	רָעָם	—	רָעֵכֶם	רָעָנוּ	רָעָה	רָעָה	רָעָה	רָעָה	רָעִי	רָעָה shepherd.	
—	רָעֵיהֶם	—	רָעֵיכֶם	רָעֵינוּ	רָעֵיהָ	רָעֵיו	רָעֵיהָ	רָעֵיהָ	רָעִי	רָעִי plur.	
—	מַעֲשֵׂם	—	מַעֲשֵׂכֶם	מַעֲשֵׂנוּ	מַעֲשֵׂהָ	מַעֲשֵׂהוּ	מַעֲשֵׂהָ	מַעֲשֵׂהָ	מַעֲשֵׂי	מַעֲשֵׂה work.	
—	מַעֲשֵׂיהֶם	—	מַעֲשֵׂיכֶם	מַעֲשֵׂינוּ	מַעֲשֵׂיהָ	מַעֲשֵׂיו	מַעֲשֵׂיהָ	מַעֲשֵׂיהָ	מַעֲשֵׂי	מַעֲשֵׂי plur.	

FEMININE NOUNS. See p. 61.

(The Feminines of Adjectives and Participles are of these types.)

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִי	סְגֻלָּתָם	ִי	סְגֻלָּתְכֶם	סְגֻלָּתֵנוּ	סְגֻלָּתָהּ	סְגֻלָּתוֹ	סְגֻלָּתְךָ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלַּת	ִי סְגֻלָּה ¹ treasure.
ִי	סְגֻלָּתֵיהֶם	ִי	סְגֻלָּתֵיכֶם	סְגֻלָּתֵינוּ	סְגֻלָּתֶיהָ	סְגֻלָּתוֹ	סְגֻלָּתְךָ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלֹּת	ִי סְגֻלֹּת plur.
ִי	תּוֹרָתָם	ִי	תּוֹרָתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרַת	ִי תּוֹרָה ¹ law.
ִי	תּוֹרָתֵיהֶם	ִי	תּוֹרָתֵיכֶם	תּוֹרָתֵנוּ	תּוֹרָתֶיהָ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרוֹת	ִי תּוֹרוֹת plur.
ִי	שָׁנָתָם	ִי	שָׁנָתְכֶם	שָׁנָתֵנוּ	שָׁנָתָהּ	שָׁנָתוֹ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	שָׁנַת	ִי שָׁנָה ² year.
ִי	שָׁנָתֵיהֶם	ִי	שָׁנָתֵיכֶם	שָׁנָתֵנוּ	שָׁנָתֶיהָ	שָׁנָתוֹ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	שָׁנוֹת	ִי שָׁנוֹת plur.
ִי	בְּרָכָתָם	ִי	בְּרָכָתְכֶם	בְּרָכָתֵנוּ	בְּרָכָתָהּ	בְּרָכָתוֹ	בְּרָכָתְךָ	בְּרָכָתְךָ	בְּרָכָתִי	בְּרַכַּת	ִי בְּרָכָה ³ blessing.
ִי	בְּרָכָתֵיהֶם	ִי	בְּרָכָתֵיכֶם	בְּרָכָתֵנוּ	בְּרָכָתֶיהָ	בְּרָכָתוֹ	בְּרָכָתְךָ	בְּרָכָתְךָ	בְּרָכָתִי	בְּרָכוֹת	ִי בְּרָכוֹת plur.
ִי	מַלְכָּתָם	ִי	מַלְכָּתְכֶם	מַלְכָּתֵנוּ	מַלְכָּתָהּ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכַּת	ִי מַלְכָּה ³ queen.
ִי	מַלְכָּתֵיהֶם	ִי	מַלְכָּתֵיכֶם	מַלְכָּתֵנוּ	מַלְכָּתֶיהָ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכוֹת	ִי מַלְכוֹת plur.

FEMININE NOUNS (*continued*).

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
—	נַעֲרָתָם	—	נַעֲרָתְכֶם	נַעֲרָתֵנוּ	נַעֲרָתָהּ	נַעֲרָתוֹ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרָתִי	נַעֲרָת	³ girl. נַעֲרָת <i>plur.</i>
—	נַעֲרָתֵיהֶם	—	נַעֲרָתֵיכֶם	נַעֲרָתֵינוּ	נַעֲרָתֵיהֶּ	נַעֲרָתֵיו	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרָתִי	נַעֲרָת	³ girl. נַעֲרָת <i>plur.</i>
—	שִׁפְחָתָם	—	שִׁפְחָתְכֶם	שִׁפְחָתֵנוּ	שִׁפְחָתָהּ	שִׁפְחָתוֹ	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחָתִי	שִׁפְחָת	bondmaid. שִׁפְחָת <i>plur.</i>
—	שִׁפְחָתֵיהֶם	—	שִׁפְחָתֵיכֶם	שִׁפְחָתֵינוּ	שִׁפְחָתֵיהֶּ	שִׁפְחָתֵיו	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחָתִי	שִׁפְחָת	bondmaid. שִׁפְחָת <i>plur.</i>
—	חֲכָמָתָם	—	חֲכָמָתְכֶם	חֲכָמָתֵנוּ	חֲכָמָתָהּ	חֲכָמָתוֹ	חֲכָמָתְךָ	חֲכָמָתִי	חֲכָמָתִי	חֲכָמָת	wisdom. חֲכָמָת <i>plur.</i>
—	חֲכָמָתֵיהֶם	—	חֲכָמָתֵיכֶם	חֲכָמָתֵנוּ	חֲכָמָתֵיהֶּ	חֲכָמָתֵיו	חֲכָמָתְךָ	חֲכָמָתִי	חֲכָמָתִי	חֲכָמָת	wisdom. חֲכָמָת <i>plur.</i>
—	עֲטָרָתָם	—	עֲטָרָתְכֶם	עֲטָרָתֵנוּ	עֲטָרָתָהּ	עֲטָרָתוֹ	עֲטָרָתְךָ	עֲטָרָתִי	עֲטָרָתִי	עֲטָרָת	crown. עֲטָרָת <i>plur.</i>
—	עֲטָרָתֵיהֶם	—	עֲטָרָתֵיכֶם	עֲטָרָתֵנוּ	עֲטָרָתֵיהֶּ	עֲטָרָתֵיו	עֲטָרָתְךָ	עֲטָרָתִי	עֲטָרָתִי	עֲטָרָת	crown. עֲטָרָת <i>plur.</i>
—	טַבָּעָתָם	—	טַבָּעָתְכֶם	טַבָּעָתֵנוּ	טַבָּעָתָהּ	טַבָּעָתוֹ	טַבָּעָתְךָ	טַבָּעָתִי	טַבָּעָתִי	טַבָּעָת	ring. טַבָּעָת <i>plur.</i>
—	טַבָּעָתֵיהֶם	—	טַבָּעָתֵיכֶם	טַבָּעָתֵנוּ	טַבָּעָתֵיהֶּ	טַבָּעָתֵיו	טַבָּעָתְךָ	טַבָּעָתִי	טַבָּעָתִי	טַבָּעָת	ring. טַבָּעָת <i>plur.</i>

¹ Immutable vowels before נָ—; see Decl. 1, also dagheshed forms (Decl. 5). ² Mutable — or — before termination; see Decl. 2, 3.

³ Nouns from segholates, Decl. 4. ⁴ Feminines terminating in נָ— (נָ—) or נָ— (נָ—). Most of these nouns have in the abs. sing. a form in נָ—, as נָ—, נָ—, נָ—.

IRREGULAR NOUNS. See § 162.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
—	אֲבוֹתָם	—	אֲבוֹתֵכֶם	אֲבוֹנֵנוּ	אֲבוֹתֵי	אֲבוֹ, אֲבוֹ	אֲבוֹתֶיךָ	אֲבוֹךָ	אֲבִי	אֲבִי	אָב
—	אֲבוֹתֵיהֶם	—	אֲבוֹתֵיכֶם	אֲבוֹתֵינוּ	אֲבוֹתֵיךָ	אֲבוֹתֵי, אֲבוֹ	אֲבוֹתֶיךָ	אֲבוֹתֶיךָ	אֲבוֹתִי	אֲבוֹת	אָבוֹת plur.
—	אֲחֵיהֶם	—	אֲחֵיכֶם	אֲחֵינוּ	אֲחֵיךָ	אֲחִי, אֲחִי	אֲחֵיךָ	אֲחִיךָ	אֲחִי	אֲחִי	אָח
—	אֲחֵיהֶם	—	אֲחֵיכֶם	אֲחֵינוּ	אֲחֵיךָ	אֲחֵי, אֲחֵי	אֲחֵיךָ	אֲחֵיךָ	אֲחִי	אֲחִי	אָח plur.
—	אֲחֻתָם	—	אֲחֻתְכֶם	אֲחֻתֵנוּ	אֲחֻתְךָ	אֲחֻתוֹ	אֲחֻתְךָ	אֲחֻתְךָ	אֲחֻתִי	אֲחֻת	אָחוֹת
—	אֲחֻתֵיהֶם	—	אֲחֻתֵיכֶם	אֲחֻתֵינוּ	אֲחֻתֵיךָ	אֲחֻתֵי, אֲחֻתֵי	אֲחֻתֵיךָ	אֲחֻתֵיךָ	אֲחֻתִי	אֲחֻת	אָחוֹת plur.
—	בָּתָם	—	בָּתֵכֶם	בָּתֵנוּ	בָּתְךָ	בָּתוֹ	בָּתְךָ	בָּתְךָ	בָּתִי	בָּת	בַּת daughter.
—	בָּתֵיהֶם	—	בָּתֵיכֶם	בָּתֵינוּ	בָּתֵיךָ	בָּתֵי, בָּתֵי	בָּתֵיךָ	בָּתֵיךָ	בָּתִי	בָּת	בָּת plur.
—	פִּיהֶם	—	פִּיכֶם	פִּינוּ	פִּיךָ	פִּיו, פִּיו	פִּיךָ	פִּיךָ	פִּי	פִּי	פִּה mouth.
—	שֵׁיהֶם	—	שֵׁיכֶם	שֵׁינוּ	שֵׁיךָ	שֵׁי, שֵׁי	שֵׁיךָ	שֵׁיךָ	שֵׁי	שֵׁה	שֵׁה lamb.

VOCABULARIES.

I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of *qal*. Of Verbs found only in other conjugations, the *qal* pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form : especially in nouns derived from verbs "ע" (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked * are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

א

אָב <i>m.</i> (see p. 62) father.	אֲדֹנָי <i>m.</i> lord, whence אֲדֹנָי the Lord.
אָבַד <i>to</i> perish; <i>piel</i> and <i>hiph.</i> <i>to</i> destroy.	אָדָם <i>to</i> be red; <i>pual</i> <i>to</i> be dyed red.
אֲבַדֹּן <i>m.</i> ('Abaddon'); destruction.	אָדָם <i>m.</i> a man, man (<i>generic and collective</i>); <i>pr. n.</i> Adam.
אָבָה <i>impf.</i> יָאָבָה <i>to</i> be willing, desirous; <i>mostly with negatives</i> .	אֶרֶץ <i>f.</i> ground, earth, אִישׁ הָאֶרֶץ a husbandman.
אָבִיּוֹן <i>adj.</i> (אָבָה) poor, miserable.	אָהַב or אָהֵב <i>impf.</i> א, <i>to</i> love.
אָבַל <i>to</i> languish, lament; <i>hiph.</i> <i>to</i> grieve, mourn.	אָהֵבָה <i>f.</i> love.
אָבֶן <i>f.</i> stone, rock, precious stone.	אָהֵה ah! alas!
אָבֶרָה <i>f.</i> wing, feather.	אָהַל <i>to</i> pitch a tent.
אָגַם <i>m.</i> pool, <i>const. of</i> אָגַם (מֵיִם <i>understood</i>).	אָהֶל <i>m.</i> tent, tabernacle.
אָגַד <i>to</i> gather, lay up provision.	אִם <i>conj.</i> or; אוֹ אוֹ... whether... or.
	אֵי <i>interj.</i> alas! woe to!
	אָוִיל <i>m.</i> fool, impious man.
	אִילָּא <i>adv.</i> perhaps.

אֹר to shine, be enlightened; *niph.*
 (*impf.* יָאֵר) to become bright;
hiph. to enlighten.
 אֹר *m.* light.
 אָז *adv.* then.
 אָזֶר *m.* girdle, fetters.
 אָזֶן *hiph.* הָאָזֶן to give ear.
 אָזֶן *f. dual* אָזֶיִם ear.
 אָח *m.* (*see p. 62*) brother.
 אָחָד *num. m.* one, *fem.* אחת; *see*
p. 134: sometimes equivalent to the
 indefinite article (τις).
 אָחֵז to take hold of (בְּ); *niph.* to
 take possession, be caught.
 אַחֵר *m.* אַחֲרֵת *f. adj.* other.
 אַחֵר ('hinder part') as *adv.* after-
 wards, after: *plur. const.* אַחֲרֵי
prep. after.
 אַחֲרִית *f.* the latter time (of one's
 life, or of the world).
 אֵי *adv. interrog.* where? *See*
 § 272, I. *מֵאֵיָּהּ whence?
 אֵיב to hate; *ptc.* אֹיִב enemy.
 אֵיבָה *f.* enmity.
 אֵיָּה *f.* vulture, falcon.
 אֵיֶּךְ *adv. interrog.* how?
 אֵיל *m.* (*const.* אֵיל, *pl.* אֵילִים) a ram.
 אֵילָה *f.* a hind, female antelope.
 אֵימָה *f.* fear, terror.
 אֵין *adv.* not (*see p. 142*). *With*
suffixes: I (would) not, etc.
 אֵיפָה or אֶפָה *f.* ephah, a corn
 measure.
 אִישׁ (*see p. 62*) man, husband,
 every one: אִישׁ . . . אִישׁ one . . .
 another.
 אִף *adv.* also, only, surely, yet.
 אָכַל *impf.* A and E, to eat; *hiph.* to
 give to eat, to feed with (*two accs.*
 or *acc. and* כֵּן).

אָכַל *m.* food.
 אָכֵן *adv.* truly, certainly.
 אֵל *adv.* not; *see p. 141*.
 אֵל or אֶל- *prep.* to, unto.
 אֵל, אֵלָה *demonst. pron. pl.* these. *See*
 § 183.
 אֵל ('mighty one') God; אֱלֹהִים
 mighty ones.
 *אֵלֶּא but ('sondern'), except.
 אֵלֹהֶ God.
 אֱלֹהִים God, sometimes gods. *See*
 § 287 a.
 אֵלֶן or אֵלֶון, *אֵילָן *m.* a tree (oak or
 terebinth).
 אֵלֶם *adj.* dumb.
 אֵלֶמֶי *m.* (with פֶּלְמֵי) such a one.
 אֵלֶף *m.* a thousand, *pl.* אֲלָפִים.
 אֵם *f.* (*see p. 62*) mother.
 אִם *part.* if; *see p. 144*.
 אָמָה *f.* maid-servant, handmaid.
 אַמָּה *f.* cubit.
 אֲמוּנָה *f.* faith, faithfulness, faith-
 ful adherence to.
 אָמַן to be or to make firm, trust-
 worthy; *ptc.* אֲמִין foster-father;
in f. אֲמִנָּה nurse; *niph.* to be
 secure, faithful, such as can be
 depended on; *hiph.* to trust,
 believe.
 אָמֵן Amen, אֲמִנָּה *adv.* certainly,
 verily.
 אָמַן *impf.* A, to be powerful, coura-
 geous; *piel, hiph.* to strengthen.
 אָמַר *impf.* A and E, to say. *See*
 § 246 a. Citations from O.T. are in-
 troduced in later Hebrew by *שֶׁנֶּאֱמַר
 'as it was said' (*niph.*).
 אֲמָרָה *f.* word, discourse.
 אֲמָת *f.* (with suffix אֲמָתוֹ) truth;
 *אֲמָתִית *adj.* true.

אָן *interrog. adv.* where?
 אָנש *m.* man ('homo'). See אִישׁ.
 אָנח *niph.* to sigh; *with* על.
 אָנחה *f.* sighing.
 אָני *pers. pron.* I; *plur.* אֲנַחְנוּ *we*.
 אָניָה *f.* ship.
 אָנף *to be angry* (*lit.* 'to snort').
 אָנַן *to cry out from pain; niph.* to lament.
 אָסַף *to collect, gather*.
 אָסַר *to bind, yoke*.
 אָף *m.* (5) nose; *dual* אֶפְסִים *nostrils; generally met.* anger.
 אָף *part.* also, even. אָף כִּי *is it so, that...?*
 אָפֶחַת *m.* the young (of birds), a nestling.
 אָרַב *to lie in wait* (עַל *against*).
 אָרְבַּע *f.* אַרְבַּעָה *m. num.* four, אַרְבָּעִים *forty; see p. 134*.
 אָרְגָמָן *f.* purple.
 אָרַח *to pluck*.
 אָרוֹן *and* אֶרֶן *c.* ark (of the Covenant).
 אָרוֹן *m.* cedar.
 אֶרֶח *f.* way, path.
 אָרִי *and* אֶרִיָּה *m.* lion.
 אָרַךְ *impf.* א, *to be long; hiph.* to prolong; *with* אָף *to be long-suffering*.
 אָרַךְ *m.* long; אָרַךְ אֶפְסִים *long-suffering*.
 אֲרָם *f.* Aram, Syria; אֲרָם נְהָרִים ('Aram of the two rivers') Mesopotamia.
 אָרֶץ *c.* earth, world, land; *with art.* הָאָרֶץ.
 אָרַר *impf.* יָאֵר *to curse*.
 אֵשׁ *c.* (5) fire.
 אִשָּׁה *f.* (*see p. 62*) woman, wife.
 אָשַׁר *to be straight, hence to prosper;*

piel to make straight, pronounce happy, congratulate.

אִשְׁרִי *m. only in plur. const.* אִשְׁרִי
 Oh the happiness of! blessed is, art, are, etc.

אִשְׁרִי *indecl. rel.* who, which. See pp. 72, 144, 161.

אֵת, אֶת *mark of the acc.* For its use with personal pronouns, see paradigm, p. 68.

אֵת, אֶת *prep.* with. When a prefix, the *ת* is doubled. See § 182, p. 69.

אָתָּה *m.* אַתָּה *f.* 2 *pers. pron.* thou; *plur.* אַתֶּם *m.* אַתֶּן *f.* ye.

אֶתְמוּל *adv.* yesterday. See תְּמוּל.

ב

בִּי *prep. prefix* in, of place or time; by, of the instrument. With *inf.* of verbs it often has the sense of when; see p. 143.

בָּאָר *to burn, consume*.

בְּאִשִּׁים *m. pl.* worthless, wild (grapes).

בָּנָה *to dissemble, transgress*.

בִּגְדִי *m.* garment.

בֶּדֶד *m.* (5) solitude; *adverbial, with* לְ *alone or prep.* beside; *often with pron. affixes.* See p. 141, n. 2.

בֶּדֶד *m.* (5) branch, limb (*i. e.* 'a separate part').

בְּהֵמָה *f.* beast, cattle (*sing. often used collectively*).

בּוֹא *to come, enter; hiph.* הֵבִיא *to cause to enter, to bring*.

בִּזָּה, *also* בִּזָּה *to despise, spurn*.

בִּין *and* בֵּין (*see* § 250) *to discern, understand; niph. ptc.* נִבְּוֹן *discreet, prudent; hiph.* to be wise, skilful, understanding.

בּוֹשָׁם *to be ashamed; hiph.* to put to shame.

בָּחוּר *m.* a youth.
 בָּחַן to try, put to the test.
 בָּחַר to choose (*acc. or בָּ*).
 בָּטַח to trust; (*בָּ, לָ*) *hiph.* to certify, declare.
 בָּטַל to cease; * *בָּטַל adj.* useless.
 בִּינָה *f.* understanding, prudence.
 בֵּית *m.* (*const. בֵּית, see p. 62*) house, abode. *Frequent in the names of places.*
 בָּכָה *m.* weeping; (*also mulberry trees*) as *pr. n. Baca.*
 בָּכָה to weep, mourn.
 בְּכוֹר *m.* firstborn.
 בְּכוֹרָה *f.* birthright.
 בָּכִי *m.* weeping, trickling.
 בַּל or בְּלִי ('loss') as *prep.* without; as *adv.* not; with suffixes לְבָלִי, לְבָלִי for lack of, so that not.
 בָּלָה to be worn out, ruined.
 בִּלְעָדִי *prep.* (*plur. const. form with suffix*) without, separate from.
 בִּלְתִּי *adv.* besides, except, not.
 בִּמְקָה *f.* in *pl.* high places.
 בִּמָּה *adv.* wherefore? why?
 בֵּן *m.* (*const. בֵּן, see p. 62*) son; 'a son of . . . years' = so many years old.
 בָּנָה to build.
 בְּעַד *prep.* about, within, after, behind; *often with suffixes.*
 בַּעַל *m.* lord, possessor, husband.
 בָּעַר to burn; *piel* to consume, put away, burn up.
 בָּקַע to cleave; *niph.* to break forth; *piel* to divide, rend.
 בָּקַר *piel* to search, enquire.
 בֹּקֶר *m.* (*pl. בֹּקְרִים*) morning.
 בָּקָר *c.* ox, bullock, herd (*collective*).
 בָּקַשׁ *piel* בִּקְשׁ to seek, entreat.

בָּר *adj.* (5) (*fem. בָּרָה*) pure.
 בָּרָא to create, make, fashion.
 בְּרוֹל *m.* (*quadrilit.*) iron.
 בְּרִית *f.* covenant.
 בָּרַךְ to kneel; *gal pass. ptc.* blessed. *Generally piel בִּרַךְ to bless, to pronounce blessed*
 בָּרַךְ *f.* (4) *dual* בְּרַכְיִם knee.
 בִּרְכָה *f.* blessing.
 בָּרַר to choose, separate; *ptc. pass.* pure, select; *niph.* to be pure; *ptc.* נָבַר pure.
 בִּשַׁר *piel* to announce; *εὐαγγελίζειν.*
 בָּשָׂר *m.* flesh, body.
 בַּת *f.* (*pl. בָּנוֹת, see p. 62*) daughter.
 בְּתָה *f.* desolation.
 בְּתוּלָה *f.* virgin.
 בְּתוּף (*as prep. from תְּנוּף*) in the midst of.

ג

גָּאֵל to redeem, avenge; *ptc.* גֹּאֵל redeemer, hence near kinsman (one who has the right to redeem).
 גִּאֻלָּה *f.* relationship, right of redemption, redemption.
 גָּבַהּ to be lifted up, haughty; *hiph.* to exalt.
 גָּבַהּ *adj.* high, proud.
 גְּבוּל *m.* border, coast.
 גִּבּוֹר *adj.* mighty.
 גִּבּוֹרָה *f.* power.
 גְּבִישׁ *m.* ('ice') crystal.
 גִּבְעָה *f.* hill; *pr. n. Gibeah.*
 גָּבַר and גִּבֵּר *impf. A.* to be powerful; *piel* to make strong.
 גִּבֵּר *m.* man ('vir').
 גִּדּוּד *m.* troop, detachment (of an army).

גָּדוֹל *adj.* great.

גָּדַל *and גָּדַל* *impf. A.* to be great, grow up; *piel* to make great; *hiph.* to become great.

גְּדֻלָּה *f.* greatness, majesty.

גָּדַף *piel* גָּדַף *to* reproach, blaspheme.

גֶּדֶר *m.*, also גִּדְרָה *f.* wall, fence, hedge.

גוּיָה *f.* body.

גוֹיִם *m.* (*pl. of גוֹי*) peoples, nations.

גוּל or גִּיל *to* rejoice.

גוּר *to* sojourn, dwell.

גוּרָל *m.* lot.

גָּזַל *to* cut off, take away.

גֵּיא *c.* (*const. גֵּיא*) valley.

גָּלַה *to* lay bare, uncover : *with אָזַן* *to* 'uncover the ear,' disclose : also *to* migrate, go into exile : *hiph.* *to* carry into exile.

גָּלַח *piel, hithp.* *to* shave.

גָּלַל *to* roll, roll upon, commit *to*.

גַּם *adv.* also, moreover.

גִּמְזָא *m.* bulrush (the papyrus).

גִּמְזוּל *m.* desert, recompense.

*גִּמְלוּת *f.* recompense, gratitude.

גָּמַל *to* repay, recompense.

גַּמֶּל *c.* (5) camel.

גָּמַר *to* finish, fail.

גֶּן *c.* (5) garden.

גָּנַב *to* steal (*see p.* 194, *note on Job* iv. 12).

נָעַר *impf. A.* *to* reprove, rebuke.

נָעָרָה *f.* (*const. נָעֲרָה*) rebuke.

נָפֶן *c.* vine.

נָפֶר *m.* name of a tree; perhaps the cypress.

נָר *m.* stranger, sojourner.

נָרִין *m.* axe.

נֶגֶד *f.* threshing-floor.

*נֶרֶךְ occasion.

נָרַשׁ *to* cast out; *piel* *to* expel.

נָשַׁח (*with suffix נָשַׁחוּ*) *inf. const. of* נָשַׁח *to* touch.

ד

דָּבַר *f.* report, slander.

דְּבוּרָה *f.* bee.

דָּבַק, also דָּבַק *impf. A.* *to* adhere *to*, abide with (עִם).

דָּבַר *to* speak, promise, command; especially in *piel*.

דָּבָר *m.* (2) word, matter, thing; עַל דָּבָר *in* respect of, concerning.

דְּבִשׁ *m.* honey.

דָּג *m.* (*pl.* דָּגִים) fish.

דוֹר *m.* beloved, uncle.

דוּן *and* דִּין *to* judge, contend.

דוּר *to* dwell.

דוֹר or דָּר *m.* (1) generation.

דָּחַק *to* press on; *etc.* דֹּחֵק oppressor.

דִּין *m.* judgment.

דָּכָא *piel* *to* crush.

דָּל *adj.* (*pl.* דָּלִים) poor.

דָּלַג *gal and piel* *to* leap.

דָּלַל *to* move *to* and *fro*, hang loose; *niph.* *to* be wasted.

דָּלַת *f.* (4) (dual דְּלָתַיִם) door, gate.

דָּם *m.* (*pl.* דָּמִים) blood, bloodshed.

דָּמָה *to* resemble; *etc.* דָּמָה *like*.

דָּמָם *to* be still.

דָּמָמָה *f.* silence.

דַּעַת *f.* (*inf. const. of יָדַע* as noun) knowledge.

דָּקַר *to* pierce.

דְּרוֹר *c.* a swallow.

דָּרַךְ *to* tread; *hiph.* *to* lead, guide.

דֶּרֶךְ *c.* way, mode of life.

דָּרַשׁ to enquire, seek, demand.
 דָּשָׂא to spring (as grass); *hiph.* to
 yield grass.
 דָּשָׂא *m.* tender grass.
 דָּשֵׁן to be fat; *piel* to anoint.

ה

ה (ה, ה) the; definite Article as prefix;
 see §§ 101-105.

הִ interrogative prefix; see § 142.

הִנֵּה to murmur, meditate.

הִנּוּן *m.* meditation.

הֶלֶם *m.* footstool.

הֶדָּר *m.* הֶדְרָה *f.* majesty, splendour,
 stateliness.

הוּא 3 pers. pron. *m.* he, it; often used
 as demonstr., also in place of copula,
 § 276 a.

הוּי *interj.* alas! woe to!

הוּם to disturb, excite.

הוֹן *m.* wealth, value.

*הוֹאָה *f.* הוֹאָה *hiph.* sprinkling.

הִיא 3 pers. pron. *f.* she, it; often
 demonstr.

הִיָּה to be; see § 254.

הֵיכָל *m.* temple, palace.

הֵלֵךְ *f.* step.

הֵלֵךְ and יָלַךְ *inf. const.* לָכֵת; *impf.*

יָלַךְ to go, walk; *hiph.* to lead;

hithp. to go about; *fig.* to live.

הִלָּל (to shine) *piel* to praise; *hiph.*
 to shine forth.

הֵלֶם *adv.* hither.

הֵם, הֵמָּה 3 pers. pron. *m. pl.*; הֵן,
 הֵנָּה *f.* they, them; often demonstr.,
 with or without art., these. See p. 71.

הִמָּה to sound.

הִמּוֹן *m.* abundance, multitude.

הוּ, הֵן, הֵנָּה, הֵמָּה, *interj.* lo, be-
 hold. See p. 145.

הֵנָּה *adv.* here, hither.

הֵם *piel* to be silent; *imp.* הִם,
 in pause הִם hush!

הִפֵּךְ to turn up, subvert, ruin.

הָר *m. pl.* הָרִים mountain.

הִרְבֵּה *inf. hiph.* of רָבָה as *adv.* much,
 very much.

הָרַג to slay.

הָרִיוֹן *m.* conception.

*הִשְׁתַּעָּה *hithp.* to narrate, tell.

ו

ו, וּ, וַ, conj. and; see §§ 105 (p. 46),
 228 Obs. 2, 298.

ז

זֹאת demonstr. pron. *fem.* this, that,
 she; see § 183.

זֶבַח *m.* sacrifice.

זָר *adj. (pl. זָרִים)* proud, presump-
 tuous (sins, or men; see note,
 p. 187, Ps. xix. 14).

זֶה demonstr. pron. *m.* (זֶה, זֶה *c.*) this,
 that, he; see § 183. (*Pl.* זֵּה.)

זָהָב *m.* gold.

זָהָר *hiph.* הוֹדִיר to shine, warn;
niph. to be warned, admonished.

זֹהָר *m.* brightness.

*זָוַן to abound, be rich.

זוּלָה *prep.* besides.

זָר to be strange; *ptc.* זָר a stranger.

זִוּוֹ *m.* animal; see § 310, note on
 ver. 14 (or perhaps 'abundance').

זֵית *m. (const. זֵית)* olive.

זָכָה or זָכָהּ to be clean, pure.

זִכְכִּית *f.* crystal, glass.

*זָכוּת purity, worth (זָכָה).

זָכַר to remember; *hiph.* to make
 mention of, celebrate, praise.

זָמַם to consider, determine.

זָמַר to prune; *niph.* to be pruned;
piel to sing praises.

זָעַק *impf.* A, to cry out.

זָקֵן *impf.* A, to be old; *hiph.* to grow old.

זָקֵן *adj.* old; *as subst.* elder.

זָקֵנָה *f.* old age.

זָקַק to refine.

זָרָה to winnow, scatter, spread, disperse.

זֶרַע *c.* (*pl.* זֵרִים or זֵרֹת) arm, power.

זָרַע *impf.* A, to sow, plant.

זָרַע *m.* seed, posterity.

ח

חָבֵא *niph.* נִחְבְּאָ to be concealed, to hide oneself; *hiph.* to hide.

*חֲבָהָ *f.* age.

חָבַט to beat, thresh.

חֶבֶל *m.* measuring-line, allotment.

חֵבֶר *m.* companion.

חָבַשׁ to bind up; *piel* to restrain.

חָגַר to attire, gird.

חָרַל *impf.* A, to cease, forbear.

חָדָשׁ *adj.* new.

חֹדֶשׁ *m.* (4) new moon, month.

חֹיֵב *m.* (*pl.* חֹיִבִּים) debt.

חֹב *piel* חָיַב to be indebted: hence חֹיֵב debtor.

חֹהָה *piel* חָהָה to utter, tell.

חָוָה *pr. n.* Eve.

חָוָה to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel, intensive of qal* to dance, to bring forth young.

חוֹמָה *f.* wall.

חוּץ *m.* (*pl.* חוּצֹת) open space: *as adv.* without, abroad. מִחוּץ outside, *antithetic to* מִבְּיֶת.

*חֹרֵר *adj.* free, noble.

חָזַק to see, see visions; *etc.* חָזָה seer.

חֲזִיוֹן (*const.* חֲזִיוֹן) *m.* (*pl.* חֲזִוִּים) vision.

חֲזָז *m.* flash, lightning.

חֲזִיר *m.* swine, wild boar.

חָזַק *impf.* A, to be strong; *piel* to strengthen; *hiph.* to take hold of (בָּ), strengthen, seize, claim.

*חָזַר to turn.

חָטָא *impf.* יִחַטֵּא to transgress, sin.

חָטָא *m.* sin.

חֲטָה *f.* (*pl.* חֲטָיִים) wheat.

חָיָה to live, חַי living, the Living One: *in adjurations, see p. 128, n. 5; piel* חָיָה to quicken, revive.

חַיָּה *f.* life, living thing, animal, often collective.

חַיִּים *m. plur.* life, as a state, or duration.

חֵיל (*const.* חֵיל) *m.* strength, power, wealth, virtue.

חֵיק *m.* bosom.

חָכַם *impf.* יִחְכֹּם to be intelligent, wise; *piel and hiph.* to make wise, teach.

חָכָם *adj.* wise, skilful.

חֲכָמָה *f.* wisdom.

חֲוָלָה *m.* the world (*aión*).

חָלַה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.

חֲלוֹם *m.* dream.

חֲלָיָה *m.* weakness, disease.

חֲלִילָה *interj.* far be it from (לְ).

חָלַל to pierce, wound; *niph. and piel* to profane; *hiph.* חָחַל to begin.

חָלַם to dream.

חָלַף to pass, change; *hiph.* חָלַפָּה *f.* removal.

- חָלַץ to loose, set free, arm for battle; *piel* to deliver (מָן).
 חָלַק to apportion, divide; *piel* to distribute.
 חֶלֶק *m.* חֶלְקָה *f.* portion, field.
 חָמַד to desire, covet; *niph. ptc.* נִחְמָד desirable.
 חֶמֶה *f.* heat, wrath.
 חֲמוּת mother-in-law.
 חָמַל to spare, bear with.
 חֶמֶץ *m.* vinegar.
 חֶמֶר mire, clay.
 חֲמִשָּׁה *f.* חֲמִשָּׁה *m. num.* five; חֲמִשִּׁים fifty; see p. 134.
 חֵן *m.* (5) favour, grace.
 חָנָה to encamp.
 חֲנִן to be favourable, gracious.
 חֶסֶד *m.* favour, mercy.
 חָסָה to trust, confide in.
 חָסַר *impf. A.* to want, be in need; *piel* to cause to lack.
 חֶפֶה *f.* bridal chamber.
 חִפֵּץ (*impf. A and o*) to delight in, (בְּ, לְ) desire, prefer.
 חֶפֶץ *m.* pleasure, desire, delight.
 חֵץ *m.* (5) arrow.
 חָצַב and חָצַב to cut, hew out.
 חָצַה to divide, halve.
 חֲצִי in pause חֲצִי *m.* portion, half.
 חֲצִיר, חֲצִיר *c.* (pl. חֲצִיר or חֲצִיר) enclosure, threshing-floor, court.
 חֹק *m.* (5), *pl.* חֻקִּים statute, law.
 חָקַר to search, investigate.
 חָרַב and חָרַב *impf. A.* to be dry, waste, desolate.
 חֶרֶב *f.* sword.
 חָרַד *impf. A.* to be fearful, tremble.
 חָרָה to be hot, angry.
- חָרַף *impf. A.* to reproach, defy.
 חָרַפָּה *f.* reproach, reviling.
 חָרַר *m.* (pl. חֲרָרִים) parched place.
 חָרַשׁ to plough, engrave, fabricate; *ptc.* חָרֵשׁ artificer.
 חָרַשׁ *impf. A.* to be silent (deaf or dumb); *hiph.* to keep silence: hence חָרֵשׁ *adj.* deaf.
 חָשַׁב *impf. A.* to think, reckon, devise; *piel* to impute.
 חָשֶׁךְ to be dark; *hiph.* to darken.
 חֹשֶׁךְ *m.* darkness.
 חָשַׁף to strip off, make bare.
 חָתָן *m.* bridegroom, son-in-law.
 חָתַת *gal and niph.* to be broken, affrighted.
- ט
- טָבַל to dip, plunge; *to baptize; *niph.* to be baptized.
 טָהוֹר *adj.* clean, pure.
 טָהַר *impf. A.* to be clean; *piel* to cleanse.
 טָהָרָה *f.* purity, cleansing, expiation.
 טוֹב *adj.* good; *subst. m.* goodness.
 טוֹל *hiph.* to cast out; *hoph.* יוֹטֵל to be cast down or out, laid down (as the dead).
 טָמֵא *adj.* impure, unholy.
 טָעַם to taste, perceive.
 טָרַם (*properly subst. m.*) expectation, prospect: generally as *adv.* before that, not yet.
 טָרַף *impf. A or o*, to tear, wound.
 טָרֶף *m.* prey, provision.
 טָרֶף *m.* leaf (*plucked off*).

יָאֹר *m.* river, especially the Nile.
 יְבִמְתָּ *f.* sister-in-law.
 יָבֵשׁ *impf. A*, to become dry; *piel*
 and *hiph.* to dry up.
 יָנִיעָה *f.* labour, weariness.
 יָנַע *impf. A*, to labour, be weary;
piel and *hiph.* to fatigue.
 יָנַר to fear, be afraid of (*acc.*).
 יָד *c.* (dual יָדַי, *const.* יָדַי) hand:
 often with prepositions, as בְּיָד by
 means of, לְיָד near to, etc.
 יָדָה to put forth; *spec. hiph.* הוֹדָה
 to recount, celebrate, praise.
 יָדִיד *adj.* beloved.
 יָדַע to know; *impf.* יָדַע, *inf. const.*
 נֹדַע knowledge; *niph. ptc.* נֹדָע
 known, illustrious; *qual ptc.* מֵיָדַע
 acquaintance, kinsman; *hiph.* to
 let (one) know, inform, tell.
 יָהַב to allow, appoint; *in imperat.*
 give, ascribe; also *Go to! come on!*
 יְהוּדִי *m.* Jew.
 יוֹם *m.* (*pl.* יָמִים; see p. 62) day:
 יוֹמָם adverbial by day.
 יוֹנָה *f.* (*pl.* דֹּיִם) dove; *pr. n.* Jonah.
 יָחַל *piel* and *hiph.* (הוֹחִיל) to expect,
 hope, wait (לְ for).
 יָטַב *impf. A*, to be happy, merry,
 to be well with (לְ); *hiph.* הֵיטִיב
 to do good; *inf. abs. as adv.*
 diligently.
 יַיִן *m.* (4) (*const.* יַיִן) wine.
 יָכַח *hiph.* to reprove, chastise.
 יָכַל *impf.* יֻכַּל to be able, equal
 to (לְ).
 יָלַד *impf.* יֻלַּד to bring forth; *hiph.*
 הוֹלִיד to beget.
 יָלָד *m.* child, lad.
 יָלַף, see הָלַף.

יָם *m.* (*const.* יָם or יַם) sea; hence the
 West (the direction of the Great
 Sea).
 יָמִין *m.* the right (hand); hence
 the South (the right to those
 looking eastward from Pales-
 tine).
 יָנַק to give suck; *ptc.* יוֹנֵק suckling,
 sucker.
 יָסַד to found, establish.
 יְסוֹד *m.* foundation.
 * יְסוּרִי *m.* chastisement (יָסַר).
 יָסַף *impf. E*, to add: often with ad-
 verbial force to denote repetition, as
 'he added to come' = he came
 again.
 יָסַר *impf. A*, to chastise, correct.
 יָעַל *hiph.* הוֹעִיל to profit, be advan-
 tageous to.
 יָעַף *impf.* יִיעָף to be wearied.
 יָעַץ *impf.* יִיעֵץ to counsel, pur-
 pose; *ptc.* יוֹעֵץ counsellor.
 יַעַר *m.* forest, thicket.
 יָפָה *adj.* fair, beautiful.
 יָפִי *m.* (*in pause* יָפִי) beauty.
 יָצָא *impf.* יֵצֵא, *inf. const.* יֵצֵאת to
 go forth (מֶן whence, לָּהּ whither);
hiph. הוֹצִיא to bring forth.
 יָצַק *impf.* יִצֹק to pour out.
 יָצַר *impf. E*, to form, mould; *ptc.*
 יוֹצֵר moulder, Maker.
 יֵצֶב *m.* wine-press, wine-vat.
 יָקָץ *impf. A*, to awake.
 יָקָר *adj.* precious.
 יָרָא *impf.* יִירָא to fear; *niph. ptc.*
 נֹרָא terrible; *piel* יִירָא to alarm.
 יָרָא *m. const.* יִירָא fearing.
 יָרַד *impf.* יֵרֵד to descend; *hiph.*
 הוֹרִיד to let down, bring down.
 יָרִיד ('descender') the river Jordan.

הוֹרָה to cast out, give forth; *hiph.* הוֹרָה
to teach; *ptc.* מוֹרֶה teacher; *niph.*
to be pierced. Hence תוֹרָה law.

יְרֵשָׁה or יִרְשָׁה *f.* possession.

יָרַח *m.* the moon.

יָרַשׁ *impf.* א, to inherit, possess;
ptc. יוֹרֵשׁ heir.

יֵשׁ, יֵשׁ particle equivalent to *subst.*
verb it is, there is, etc.; often with
suffixes; also with ל of possession, as
לֹא יֵשׁ he has. See § 276 d.

יָשַׁב *impf.* א, יֹשֵׁב to sit, dwell.

*יִשְׁבֵּי sedateness, quietude (יִשְׁבֵּי).

יִשְׁעָה *f.* help, deliverance, salvation.

יָשַׁן *impf.* א, to sleep, slumber.

יָשַׁע to save; *hiph.* הוֹשִׁיעַ to deliver
(יֵשׁוּעַ Jesus).

יִשְׁע *m.* deliverance, salvation.

יָשַׁר *impf.* א (יִישַׁר) to go forward,
i.e. in a straight course; *piel* to
direct, make straight.

יָשָׁר *adj.* right, upright.

יָשֻׁשׁ *m.* aged person.

יָתוֹם *m.* orphan.

יָתַר to remain; *ptc.* יוֹתֵר exceeding;
niph. ptc. נוֹתֵר residual.

יָתֵר *m.* residue, excellence.

יָתֵר *m.* cord, string (?tent-cord).

ב

בְּ, בַּ as a prefixed particle as, like;
with words of number about; with
inf. when; בְּ...בְּ (rarely בֵּין...בֵּין)
in comparisons as...so.

בָּרַב and בָּבַר *impf.* א, to be heavy,
weighty, rich; *niph.* to be
honoured, glorified; *piel* to
honour.

בָּרַב *adj.* heavy, grievous.

בָּבַה to be quenched, extinguished.

כָּבוֹד *m.* honour, glory.

כֶּבֶד *m.* lamb.

כֵּר *f.* (5) jar, pitcher.

כֹּה *part.* thus, here, hither, now.

כֹּהֵן *piel* to officiate as priest.

כֹּהֵן priest; with גָּדוֹל high priest.

כַּהֲנָה *f.* priesthood.

כֹּחַ *m.* strength.

כּוֹכַב *m.* star, constellation.

כֹּל to comprehend; *piel* to nourish,
contain; *hiph.* הִכִּיל to contain,
sustain.

כָּבֹן to set in order; *niph. ptc.* כְּבוֹן
firm; *hiph.* to establish; **piel ptc.*

כֹּמֶן confirming.

כּוֹס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם
except, but, only.

כֹּל, כָּל- all, the whole; see § 295.

כָּלָב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel*
to finish, fulfil, consume.

כֵּל *m.* vessel, instrument, jewel.

כָּלַם *niph.* to be ashamed; *hiph.*
הִכְלִים to shame, reproach.

כֵּן *part.* thus, so (see בְּ); with prefixes,
לָכֵן therefore, עַל-כֵּן because of.

כֶּנֶה perhaps stock; see note, p. 192
(Ps. lxxx. 16).

כִּנּוֹר *m.* harp.

*כִּנְפֹת *f.* synagogue, from כִּנָּם to
collect, Esther iv. 16.

כַּנַּע *niph.* to humble oneself, sub-
mit.

כִּנְף *c.* (כִּנְפַיִם) wing (as of a
bird), skirt (as of a garment).

כִּסֵּא *m.* (pl. יוֹת) throne.

כִּסָּה *qal* and *piel* to cover, conceal;
pual to be covered.

בָּסַח to cut down; *ptc. pass.* בֹּסֵחַ.

בָּסִיל *m.* fool.

בָּסַף to desire, long after (לְ).

בָּסָף *m.* silver, money.

בָּעַם *m.* anger, grief.

*בָּעֵת *adv.* (עַתָּה) now.

בַּף *f.* (5) (dual בַּפִּים) palm of the hand, sole, scale (of a balance).

בָּפוֹר *m.* covered cup, vessel, hoarfrost.

בָּפַר to cover, expiate.

בָּרֵם *c.* vineyard.

בָּרֵם *m.* (*prop. ptc.*) a vinedresser.

בָּרָסָם (*quadrilit.*) to ravage.

בָּרַע to bow, crouch; *hiph.* to depress, subdue.

בָּרַת to cut off; *with* בְּרִית to execute a covenant; *niph.* to fail.

בָּשַׁל to stumble; *ptc.* בּוֹשֵׁל weary, feeble.

בָּתַב to write, engrave.

בָּתַת to break in pieces, destroy.

ל

לְ *prep. pref.* to, at, in order to. See §§ 273, 289 c.

לֹא, לוֹא not; see p. 141.

לֵב, לִבָּב *m.* (*const.* לִבָּב; *pl.* לְבוֹת, לְבָבוֹת) heart.

לָבַב *niph.* to take heart, be bold or daring.

לָבַד alone; generally with suffices; see בָּד, and p. 141.

לְבוּשׁ *m.* clothing, a garment.

לָבָן *adj.* white; *pr. n.* Laban.

לְבָנוֹן *pr. n.* (generally with art.) the 'White Mountain,' Lebanon.

לְבַשׁ and לָבַשׁ *impf. A.* to put on clothing; *hiph.* to clothe. See § 277 c.

לָהֶבֶה *f.* a flame.

לוּ *part. if*, Oh that; לוֹלָא (*where* לֹא represents לֹא) unless.

לָוָה to borrow; *niph.* to join; **piel* to accompany; *hiph.* to lend.

לָוִן and לָוִן לָוִן to pass the night, lodge; *niph.* נָלוֹן, *impf.* יָלוֹן to complain, murmur (*perhaps from different roots*).

לָוִן to mimic, hence to scorn, *ptc.* לָוִן scorner; *hiph.* to interpret, mediate.

לָחֵם *impf. A.* to consume, make war; *niph.* to contend in war (בְּ).

לָחֵם *c.* bread; לֶחֶם הַפָּנִים Bread of the Presence, 'shew-bread.'

לָחֵץ to oppress.

לָט *m.* (*ptc. of* לָטַח to cover up) enchantment; בָּלָט *as adv.* secretly, softly.

לַיַּל *m.*, also לַיְלָה night; the latter form often *as adv.* by night.

לָכַד to capture.

לָבִן, see בִּין.

לָמַד to learn; *ptc.* לָמִיד a learner, disciple; *piel* to teach.

לָמוּר, *לָמִיד *m.* disciple.

לָעַג *qal and hiph.* to stammer, mock; *niph.* to use barbarous speech.

לָפַת to turn; *niph.* to turn oneself.

לָקַח *impf.* יָקַח, *inf. const.* קַחַח, *imper.* קַח to take, receive, fetch. See p. 111 f.

לָקַט to gather, glean.

לָשׁוֹן *c.* tongue, language.

מ

מָאֵד *m.* power; generally *as adv.* very, exceedingly.

מָאֵה *f.* (*pl.* מֵאוֹת) a hundred. See §§ 266, 267.

מֵאוֹמָה (מְהוֹמָה) *f.* anything.

מֵאֵכָל *m.* food.

מֵאן *piel* to be unwilling, refuse.
 מָאס to despise.
 מֵאֵת *double prep.* from with, from.
 מַבּוּל *m.* flood; *spec.* the Deluge.
 מַבְוֶה *m.* fountain.
 מִגְדָּל *m.* tower.
 מְגוּר *m.* sojourning, pilgrimage;
with suffix מְגֻרָה.
 *מִגִּים *hiph. ptc.* (as from גִּים to be
 high-minded), exalting.
 מִגְלָה *f.* roll, book.
 מִגֵּן *m.* (5) shield.
 מִנְעָרָה *f.* rebuke.
 מִדְבָּר *m.* wilderness.
 מִדָּר to measure, apportion.
 מִדָּה *f.* measure.
 מִדּוּעַ *interrog. adv.* why? wherefore?
 *מִדְרָשׁ *m.* study (*see* דְּרָשׁ).
 מַה, מָה, מֵה *interrog. part.* what?
 how? often in compounds; *see*
 § 186.
 מָהַר to hasten, hurry: sometimes in
adverbial idiom, as 'they hasted,
 they forgot' = they soon forgot;
mostly in piel to make haste; *niph.*
 to be hasty, rash.
 מוֹאָב *pr. n.* Moab: hence מוֹאָבִי *m.*
 Moabite; מוֹאָבִית *f.* Moabitess.
 מוֹדַע *m.* (from יָדַע) acquaintance,
 kinsman.
 מוּט to totter; *niph.* (נָמוּט, *impf.*
 יָמוּט) to be moved.
 מוֹלְדָת *f.* birthplace, native country.
 מוֹסֵר *m.* discipline, instruction.
 מוֹפֵת *m.* sign, wonder (יָפָה to shine).
 מוֹצֵא *m.* outgoing (יָצָא).
 מוֹר *niph. and hiph.* to change, alter.
 מוֹרָא *m.* fear, reverence (יָרָא).
 מוֹרֶה *m.* teacher, former rain (יָרָה).

מוֹשׁ to move, remove; *hiph.* to put
 away, cease.
 מוֹשֵׁב *m.* seat, dwelling (יָשַׁב).
 מוֹת *perf.* מָת; *imperf.* יָמוּת to die;
hiph. to put to death.
 מוֹת *m.* (const. מוֹת) death.
 מוֹזֵחַ *m.* altar.
 מוֹמָה *f.* invention, device.
 מוֹמֹר *m.* Psalm; *see* p. 186 n.
 מַחִיר *m.* price.
 מַחֲנֶה *c.* camp.
 מַחְקָר *m.* depth.
 מָחָר *m.* morrow, time to come; as
adv. to-morrow, hereafter.
 מַחְשַׁבָה, מַחְשֶׁבֶת *f.* thought, device.
 מַטֵּה *c.* staff, tribe.
 מִטָּה *f.* bed, couch.
 מַטְפַּחַת *f.* mantle.
 מֵטֵר *hiph.* הִמְטִיר to rain.
 מֵטָר *m.* rain (*pl.* יוֹת).
 מִי *interrog. pron.* who? *See* § 186.
 מִים *m. plur.* (const. מַי) waters,
 water (sometimes with *sing. verb*).
 מִישְׁרִים *pl.* upright, uprightness.
 מָכַר to sell.
 מְכָר *m.* price.
 מָלֵא *impf.* יִמְלֵא to fill.
 מָלֵא *adj.* full: מָלֵא *subst.* fulness.
 מַלְאָךְ *m.* messenger, angel.
 מַלְאָכָה *f.* work, ministry.
 מִלָּה *f.* (pl. יָים) word.
 מִלְחָה *f.* saltiness, barrenness.
 מִלְחָמָה *f.* war.
 מָלַט *niph.* to escape; *piel* to cause
 to escape, deliver.
 מָלַךְ to reign; *hiph.* to make king.
 מֶלֶךְ *m.* (4) king: מַלְכָּה *f.* queen.
 מַמְלָכָה, מַלְכוּת *f.* kingdom, royalty.

מִמַּעַל *adv.* from above; see p. 140.

מִן, מִי, מִי, מִי *prep.* from, also *sign* of the comparative; see pp. 51, 66, 143, 160.

*מִנָּה (עַל-מִנָּה) for the sake of.

מְנוּחָה *f.* rest, place of rest.

מִנְחָה *f.* a gift, offering.

מָנַע *impf.* א, to withhold.

מְנַצֵּחַ *m.* conductor of music, in the titles to several Psalms; see p. 186 n.

מְסוּבָה *f.* hedge.

מִסְלָה *f.* road, path.

מִסְפָּד *m.* grief, lamentation.

מִסְפָּר *m.* number.

מַעְגָּל *m.* path, track.

מָעוּט to be few; **qal pass. ptc.* מָעוּט few, little.

מָעוּט a little, a few; as *adj.* little, few; as *adv.* nearly, suddenly.

מַעֲיֵם *m. pl.* bowels, womb.

מַעֲיֵן *m.* fountain.

מַעְלָה *f.* ascent (*pl.* מַעְלֹת 'degrees,' in the title of Psalms cxx-cxxxiv).

מַעַן (*prop. subst.* purpose) as *particle*, because; לְמַעַן in order that.

מַעְרָה *f.* a cave.

מַעֲשֶׂה *m.* (עֲשָׂה) work, workmanship.

מָצָא *impf.* יִמָּצֵא to find; *hiph.* to present, deliver up.

מִצְוָה *f.* commandment.

מִקְדָּשׁ *m.* sanctuary.

מִקְוָה *m.* expectation, hope.

מָקוֹם *c.* (*pl.* מָקוֹת) place.

מִקְרָא *m.* reading, *Scripture.

מָר *m.* (5) bitterness; as *adj.* מָר, מָרִים bitter.

מַרְאֵה *m.* sight, vision.

מִרְגְּלוֹת *f. pl.* (at) the feet (רֵגֶל).

*מִרְגְּלִית *f.* (*pl.* מִרְגְּלִיּוֹת) pearl.

מָרַד to rebel.

מָרָה to be bitter, rebellious, to disobey; *hiph.* to provoke, resist, rebel (בָּ).

מָרוֹם *m.* height.

מִרוּצָה *f.* course.

מִרְחָק *m.* remoteness; מִמְּרָחֵק from afar.

מִרְמָה *f.* deceit.

מִרְמָס *m.* a down-trodden thing.

יָרֵעַ *m.* friend.

מָרַר to be bitter; *hiph.* הָמַר to make bitter, deal bitterly with (לְ).

מִשׁוּבָה *f.* a thorn hedge.

מָשַׁח to anoint.

מִשִּׁיחַ anointed, the Messiah, CHRIST.

מָשַׁךְ to take hold of, draw.

מִשְׁנֶה *m.* price.

מִשְׁבֵּב *m.* bed.

*מִשְׁבַּחַת *f.* forgetfulness (שִׁכַּח).

מִשְׁכָּן *m.* dwelling, tabernacle

מָשַׁל to rule, resemble.

מִשְׁלַל *m.* proverb, parable.

מִשְׁמֶרֶת *f.* charge, ordinance.

*מִשְׁנָה Mishna ('repetition,' from שָׁנָה).

מִשְׁעֶנֶת *f.* (4) staff.

מִשְׁפָּח *f.* oppression.

מִשְׁפָּחָה *f.* family.

מִשְׁפָּט *m.* judgment, right, custom.

מִשְׁקָל *m.* weight.

מָשַׁשׁ to touch, feel.

יָמַת (*ptc.* of מוֹת) dead; יָמִיתִים the dead.

*מִתּוֹן *adj.* deliberate.

מִתּוֹק *adj.* sweet; *subst. m.* sweetness.

מִתַּחַת from below ; see p. 140.

מָתִי interrog. adv. when ?

מָתֶן *m.* gift, payment, recompense.

מִתְנִים dual *m.* loins.

מֶחֶק *impf.* א, to be sweet.

נ

נָא, נֵא particle appended, by way of supplication or exhortation, I pray !

נֶאֱחָ *f.* pasture, habitation.

נֵאֵם to declare ; chiefly as *qal pass.* *ptc. const.* נֵאֵם ('said by') saith.

נָאֵף to commit adultery.

נִבֵּא *niph.* נִבְאָ to prophesy.

נְבוּאָה *f.* gift of prophecy.

נָבוֹן, see בִּין.

נִבַּט *piel* נִבֵּט ; *niph.* הִבִּיט to look.

נָבִיא *m.* prophet.

נָבַל to wither, perish ; *piel* to dishonour, lightly esteem.

נָבַע to flow, spring ; *niph.* הִבִּיעַ to utter.

נִגַּד *niph.* הִגִּיד to tell, make known (הִ).

נִגְדָּה *m.* front ; generally as *adv.* before, in the presence of ; with prefixes and suffixes.

נִינְיָה stringed instrument, song ; *pl.* in titles of Psalms.

נָגַע to touch.

נָגַף to smite, wound, kill ; *niph.* to be defeated.

נָגַשׁ *impf.* to approach ; *niph.* הִגִּישׁ to bring near, offer, as sacrifice.

נָדַד *impf.* יָדַד and יָדַד to flee, wander.

נָדַף to scatter, drive away.

נָדַר to vow ; נִדָּר *m.* a vow.

נָהַל *piel* נִהַל to lead, tend.

נָהַר *m.* river, stream ; נְהַרִּים the two rivers ; see אָרַם.

נָדַד (as נָדַד) to wander, shake, condole with ; *ptc.* נָדַד a wanderer.

נֶנֶה *m.* habitation.

נָחַ to lie down, rest ; *niph.* הִנָּח ; also הִנִּיחַ to cause to rest, leave.

נָחַם to flee, flee away.

נָנַע to be shaken, to wander ; *ptc.* נָנַע a fugitive.

נָנַף to shake ; *pûl* to wave (the hand), beckon.

נָנַח to guide, conduct ; especially in *niph.*

נְחֹשֶׁת, נְחֹשֶׁת *f.* copper, brass.

נְחִילָה *f.* wind instrument ; *pl.* in title of Psalm v.

נָחַל *impf.* א, to take possession of, inherit.

נָחַל *m.* water-course, brook, valley, shaft of a mine.

נְחִלָּה *f.* possession, inheritance.

נָחַם *niph.* נָחַם to be grieved, repent, to pity, comfort ; *niph.* to comfort oneself.

נָחַשׁ *m.* serpent.

נָתַח *impf.* יָתַח to stretch, stretch out, pitch (as a tent) ; *ptc. pass.*

נָטוּי outstretched ; *niph.* (imper. apoc. הָט) incline, turn aside.

נָטַל to lift up, bear (as a burden), offer.

נָטַע *impf.* א, to plant ; נָטַע *m.* a plant.

נָטַשׁ to leave, forsake, scatter.

נָחַ *niph.* הָבַה ; *impf.* יָבַה ; apoc. יָבַ to smite, wound, kill.

נָכַר *niph.* הִבִּיר to look upon, recognise, regard ; *piel* נִכַּר to acknowledge, sometimes to ignore, reject.

נָכָרִי *m.* stranger, foreigner ; fem. נְכָרִיָּה.

נָסַח to shrink from; *hiph.* הָסִיג to remove.

נָסָה *piel* to tempt; hence *נִסְיוֹן *m.* temptation.

נָסַף to pour out, set.

נָסַע to depart, remove; *niph.* to be torn away; *hiph.* to transplant.

נָסַח to ascend: in *Sc.* only 1 pers. *sing. impf.* אָסַח.

נָעַם *m.* pleasantness, beauty; hence *pr. n.* נְעֻמִי 'Naomi.'

נָעַר *m.* boy, servant; *n.* נַעֲרָה *f.* girl, maiden.

נָפַל to fall; *hiph.* throw down, overcome, cast (as a lot).

נָפֶשׁ *f.* breath, soul, life, person.

נָפַת *f.* dropping ('distillatio').

נָצַב *niph.* נִצָּב to be set or appointed; *ptc.* נֹצֵב set over, officer.

נָצַח (sometimes נִרְ) *m.* perpetuity; often with *prep.* לְ certainly, entirely, for ever.

נָצַל *niph.* to be delivered, escape; *piel* נִצַּל to deliver; *hiph.* to take away, rescue.

נָצַר to guard, watch, keep.

נִצָּר *m.* a branch, shoot.

נָקָה to be pure, innocent; *piel* to hold guiltless, cleanse.

נָקִי *adj.* (נִקְיִים *pl.*) innocent.

נָקַם to avenge; נִקְמָה *m.* vengeance.

נֶר *m.* a torch, lamp.

נָשָׂא *imperf.* יָשָׂא; *inf. const.* שִׁנְיָה; *imp.* שִׁנְיָה to lift up, take away, bear, forgive; with פָּנִי to accept the person of; *niph.* to lift up oneself.

נָשַׁח *hiph.* הָשִׁיג to reach, attain.

נִשְׂאָה *hiph.* הִנְשִׂיא to deceive, beguile.

נָשַׁב to blow; *hiph.* to drive away.

נָשַׁם to gasp.

נִשְׁמָה *f.* breath, life.

נָשַׁק to kiss.

נִשְׂרָם *m.* (4) eagle.

נָתַב *adj.* trodden; *subst. m.* path.

נָתַן *impf.* יָתַן; *inf. const.* יִתֵּן to give, ascribe, permit, place.

נָתַץ *gal or piel* to breakdown, destroy.

נָתַר *hiph.* הִתָּר to loosen.

ס

סָבַב *impf.* יָסַב and יִסַּב to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).

סָבִיב *m.* circuit; as *prep.* around.

סָבֵף *m.* thicket.

סָבַל to carry, endure.

סָגוּר *m.* refined gold (because carefully stored).

סָגַר to shut, shut up, store; *piel* to surrender.

סָגַר to turn back; *hiph.* הָסִיג to put away.

סֹדֶר *m.* a secret.

סָפַךְ to pour out, anoint (נִסְךְ).

סוּס *m.* horse.

סוּף *m.* end, result.

סוּפָה *f.* whirlwind, storm.

סָרַח to turn aside, depart; *hiph.* to remove, take away.

סָחַר to travel; *ptc.* סֹחֵר merchant.

סָחַרָה *f.* commerce; סֹחֵר *m.* merchandise, gain.

*סִיג *m.* a fence (from סָגַר, *Song of Sol.* vii. 2).

סִינַי *pr. n.* Sinai.

*סִיעַ *piel* סִיעַ to sustain.

סָכַף to cover, interweave; *hiph.*

הִסִּף to protect (עָל, לְ).

סָכַר *niph.* to be shut.

סָלָה to tread, weigh; *pual* to be valued.

סָלָה 'Selah,' a musical note (*perh.*

a 'pause,' or 'rest' to the voices
during symphony).

קָלַח to forgive.

קָלַע *m.* rock.

קָמַף to support.

קָמַר to stand erect (as hair).

קָעַר to uphold, sustain, comfort.

קָעֶרֶה *f.* a violent wind, tempest.

קָפִיר *m.* sapphire.

קָפַף *hithp.* הִסְתַּוּפַף to sit at the
threshold (קָף).

קָפַר to write, reckon; *ptc.* קָפִיר
scribe; *piel* to declare.

קָפַר *m.* (4) a writing, book.

קָקַל to stone; *piel* to clear away
stones.

קָרַף, *see* קָרַף.

קָתַר to conceal; *niph.* to be hidden;
hiph. to hide, ignore, pardon.

קָתַר *m.* secret place; *as adv.*
בִּקְתָר secretly.

ע

עָב *c.* cloud.

עָבַד to serve, labour, worship, to
render service in special ways,
as to till (the ground).

עָבַד *m.* servant (of God or man).

עָבְדָה *f.* service, especially of God.

עָבֹר ('result') with prefix עָב, on
account or for the sake of.

עָבַר to pass over, transgress; *hiph.*
to cause to pass over, to offer.

עָבֶר *m.* the other side: *as prep.*
beyond.

עָבְרָה *f.* wrath.

עֵבְרִי *m.* a Hebrew; *f.* עֵבְרִיָה.

עֵגֶל *m.* calf; *f.* עֵגְלָה heifer.

עֵגְלָה *f.* wagon, chariot, cart.

עָנָה *niph.* to shut oneself up (from
marriage).

עָד *subst.* (duration), *as* לְעָד for ever;
also as prep. until, during; *often*
with pref. and suff. עַד־אֵשֶׁר,
עַד . . . אֵם until.

עָד *m.* witness, a witness.

עָדָה to tread, pass.

עָדָה *f.* congregation.

עֲדוּת *f.* (pl. עֲדוּתֹת) precept, cove-
nant, testimony.

עֵדֶן *m.* pleasure, Eden.

עָדַר to set in order, arrange; *niph.*
to be cultivated.

עָדַר *m.* (4) flock.

עָדַר to testify; *hiph.* הִעְדִּיר to call
to witness, bear witness, pro-
test.

עוֹד, עַד again, as yet; בְּעוֹד
awhile; מֵעוֹד ever since.

עוּוָה to do wrong; *piel* to overturn.

עוֹן, עוֹנִין *m.* (2) sin, iniquity.

עוֹז, עוֹזִין *m.* (5) strength, power.

עוֹל, עוֹלִים *m.* (5) yoke.

עוֹלָה *f.* injustice, wickedness.

עוֹלֵל *m.* (עוֹל to suck) a child.

עוֹלָם *m.* (2) duration, antiquity,
eternity, *the world; *as adv.*
לְעוֹלָם for ever, always.

עוֹף to fly; *pil.* עוֹפֵף.

עוֹף *m.* bird, birds (collective).

עוֹר to be astir or awake; *niph.* to
be aroused; *hiph.* to arouse,
awaken.

עוֹרֵר *adj.* (pl. עוֹרֵרִים) blind.

עָזַב to let go, forsake

עוֹזֵי *adj.* mighty.

עָזַז to strengthen, prevail.

עוֹק *piel* עוֹק to dig.

עָזַר to help; *ptc.* עוֹזֵר helper; עֲזָרָה
f. help.

עָמָה to cover, fill (*as water-courses*).

עָטַר to surround; *piel* to crown;
see p. 101.

עֵיט *m.* (*const.* עֵיט) bird of prey.

עֵין *c.* (*const.* עֵין; *dual* עֵינַיִם) an eye,
or spring.

עִיר *f.* city; see p. 62.

עַל *prep.* upon, above, in regard to;
often with suffixes, also with prefix,
מֵעַל from above.

עָלָה to ascend, grow, increase;
with עַל to excel; *hiph.* הֶעֱלָה to
cause to ascend, offer (*as sacrifice*).

עָלָה *m.* (6) leaf.

עֲלִיּוֹן the Most High.

עָלַם to be hidden; *hiph.* to conceal.

עַם, עָם *c.* (5) people.

עִם *prep.* with; often with suffixes (פִּי)
as עִמָּי with me.

עָמַד to stand, abide; *hiph.* הֶעֱמִיד
to establish, appoint.

עַמּוֹנִי *m.* Ammonite.

עֵמֶק *m.* valley.

עֹמֶר *m.* (4), *pl.* עֹמֶרִים sheaf (of
corn); omer, a measure.

עָנָה (1) to answer, speak, sing.

עָנָה (2) to be humbled, afflicted.

עֲנוּהָ *f.* humility.

עָנִי or עָנָו *adj.* afflicted, suffering,
poor, meek.

עֲנִי *m.* affliction, misery.

עָנָן *poel* to use magic; see p. 88.

עָנָן *m.* a cloud.

עֲנָף *m.* a branch.

עָפָר *m.* dust; *pl.* עֲפָרוֹת particles,
nuggets.

עֵץ *m.* (3) a tree.

עָצַב to grieve, distress.

עֲצָה *f.* (עֲצָה) counsel, advice.

עָצוּם *adj.* strong, numerous.

עָצֵל *adj.* slothful.

עֲצָלוּת *f.* sloth.

עָצָם and עָצָם to be strong, numer-
ous.

עָצָם *f.* bone, selfsame, self.

עֲצָרָה or עֲצָרָת *f.* assembly.

עָקֵב *m.* heel, end.

עָקֵב *m.* consequence; *as part.* be-
cause, for the sake of.

עָקַר to uproot; hence *עָקָר root.

עָר *m.* city (= עִיר); also enemy
(= צָר).

עָרֵב *m.* evening.

עֲרָבָה *f.* desert; *as pr. n. with art.*
the Arabah.

עָרָה *piel* עָרָה to uncover, lay bare.

עָרוּם *adj.* (naked, smooth), subtle,
clever.

עָרַף to prepare, set in order, com-
pare with; hence *עָרִיכָה *f.* order-
ing.

עָרָף *m.* arrangement, estimation,
price.

עֲרֵמָה *f.* heap (as of corn).

עֲרֵעַר *m.* heath, shrub.

עֲרָף *m.* neck.

עֲרָפֶל *m.* thick darkness.

עָשׂ *m.* moth.

עָשָׂה to labour, work, do, make.

עָשִׁיר *m.* a rich man; *pl.* the rich.

עָשַׁק to oppress.

עָשָׂר *f.* עֶשְׂרֵה *m.* ten; *pl.* עֶשְׂרִים
twenty. See § 267.

עָשַׁר to be rich; *hiph.* הֶעֱשִׁיר to
enrich, become rich.

עֵת, עֵתָּה *c.* (5) *pl.* עֵתִים or עֵתוֹת
time, season.

עַתָּה now.

לְעֵתִיר *adj.* ready; * לְבוֹא *
reserved for the future.

עָתָק *impf. A*, to move, hasten from
(מִן); *hiph.* to remove.

פ

פָּאָר *piel* פִּיאָר to adorn, glorify; *hithp.*
to boast oneself (עַל against).

פָּגַע to reach to, meet; *hiph.* to
make to meet, intercede.

פָּדָה to ransom, redeem.

פֶּה *m.* (const. פִּי; see p. 62) mouth.

פֹּה, הֵן *adv.* here, hither.

פִּז *m.* refined gold.

פָּזַר to disperse, scatter.

פָּחַד to fear; *hiph.* to cause to
tremble.

פַּחַד *m.* fear, dread.

פִּטְרָה *f.* a precious stone; *perhaps*
topaz.

פֶּלֶא *m.* a wonder, miracle, 'the
Wonderful.'

פִּלָּא *niph.* to be distinguished.

פִּלַּג *niph.* to be divided.

פִּלְגָּ *m.* channel, stream.

פָּלַט to escape; *piel and hiph.* to
deliver.

פִּלְקָה *m.* staff, spindle.

פָּלַל *hithp.* to intercede, pray.

פֶּלְנִי *with אֶלְמִנִי* a certain one.

פִּלְשְׁתִּים Philistines.

פֹּן *conj.* lest (*always with maqqeph*).

פָּנָה to turn, regard; *piel* to remove,
clear the way; *hiph.* to turn back.

פָּנָה *m.* (*plur.* פָּנִים, *const.* פָּנִי) face,
person, presence. *With prefixes*
לְפָנִים formerly; לְפָנִי in the
sight or presence of, before;
עַל־פָּנִי towards, etc.

פְּנִינִים *pl. m.* corals or rubies.

פֶּסֶח *adj.* lame.

פָּעַל to work, perform (*poet. for*
עָשָׂה), *qal only.* (*The verb from*
which the names of the conjugations
are derived.) See § 200.

פֶּעַל *m.* a work.

פַּעַם *c.* footstep, time of an act, as
שִׁבַּע פְּעָמִים twice; שִׁבַּע פְּעָמִים seven
times, etc. *As adv.* now.

פָּקַד to visit, enquire after, take
account of, see pp. 77 sq.; *niph.* to
be visited (with evil), punished;
hiph. to appoint, commit.

פְּקֻדִּים *pl. m.* statutes, precepts.

פָּר *m.* bull, bullock; פָּרָה *f.* cow,
heifer.

פָּרַד to separate.

פָּרַח to blossom, break out.

פְּרִי *m.* fruit.

פָּרִיץ *adj.* violent.

פָּרַץ to break down, break forth.

פָּרַשׁ to spread, stretch forth.

פָּרַשׁ to distinguish, scatter; *pual*
to be made clear.

פָּשַׁט to spread abroad, strip, in-
vade.

פָּשַׁע to transgress, rebel.

פָּשַׁע *m.* transgression, rebellion.

פִּשְׁתָּה *m.* flax, linen.

פֶּת *f.* (5, *pl.* פִּתִּים) a morsel.

פָּתַח to open; *niph.* to be opened,
begun, loosed; *piel* to loosen.

פֶּתַח *m.* opening, door, gate.

פְּתִי *m.* simple, foolish one.

צ

צֹאן, צֹאנִים *c.* sheep, flock.

צָבָא *m.* (*pl.* צְבָאוֹת) host, army, as
in the title Jehovah, God of Hosts
(‘Sabaoth’).

צָבַט to reach.

צָבַר to heap up, gather.

צֶבֶר *m. pl.* צִבְרִים heap (2 Ki. x. 8),
*congregation.

צֶבֶת *m.* handful.

צֶדֶ *m.* (5) side; מִצֵּד beside.

צָדִיק just, righteous.

צָדַק *impf. A.* to be just, act justly,
be reckoned just, *piel*; *hiph.* to
justify.

צִדִּיק *m.* righteousness.

צִדְקָה *f.* justice, righteousness.

צִוָּה *piel* צִוָּה to command, ordain.

צִוָּה *m.* honeycomb (from צוּף to
flow).

צִוָּה to pour out, melt.

צִוָּה *m.* rock.

צָחַק to laugh; *piel* to mock, sport.

צִיָּה *f.* dry or solitary place.

צִיּוֹן *f.* (citadel) Zion.

צֶלֶ *m.* (5) shadow, shade.

צָלַח and צָלַח to cross, as a river,
to prosper; *hiph.* to make to
prosper, to be prosperous.

צָלַל to tingle (of the ear); to
quiver (of the lips).

צֶלֶם *m.* shadow, image.

צִלְמוֹת deep darkness. See p. 188
note, v. 4.

צִלְצֵל *m.* (const. צִלְצֵל) a cymbal.

צָמָא to thirst.

צִמְאוֹן *m.* a thirsty place.

צָמַח *impf. A.* to flourish; *hiph.* to
cause to grow.

צֶמֶר *m.* wool.

*צִנְעוּת *f.* humility, reverence (צִנְעוּ
to be humble).

צָעַד *m.* a step.

צָעַק *impf. A.* to cry out, summon.

צִעָקָה *f.* a cry.

צָפַה to watch; *ptc.* צוֹפֶה watch-
man.

צָפֹן *c.* the north, as if the 'hidden'
or dark quarter (צָפֹן).

צָפֹר *c.* a small bird, sparrow.

צָפַן to hide, lay up.

צָר, צָר *m.* (5) enemy.

צָרָה *f.* sorrow, distress.

צָרַע to be stricken with leprosy;
gal pass. ptc. צָרַעַת and *pual ptc.*

מְצָרַע leper.

צָרַף to refine, as metals; *gal pass.*
ptc. צָרָף pure.

צָרַר to straiten; often *impers.* as
צָר לִי 'There is distress to me';
I am in trouble; *ptc.* צָרִיר
adversary.

ק

קָבַל *piel* קָבַל to receive, accept.

קָבַץ to assemble, gather together.

קָבַר to bury.

קָבֵר *m.* burying-place, sepulchre.

קָרַד *impf.* יָקַר to bow down.

קָדוֹשׁ *adj.* holy, sacred, pure.

קֶדֶם *m.* front: as *adv.* before (in
place); the east; קֶדְמָה (ה
local), eastward.

קֶדְקֶד *m.* the crown of the head.

קָדַשׁ and קָדַשׁ to be holy; *niph.* to
be sanctified; *piel* to hallow,
sanctify; *hiph.* to dedicate, sanc-
tify.

קִדְשׁ *m.* holiness; קִדְשֵׁי קִדְשִׁים
the Holy of Holies.

קוֹ or קוֹ *m.* (5) a measuring line;
perhaps a chord (music).

קוּהָ to expect, hope; *piel* wait for
or upon.

קוֹל *m.* voice, sound; קוֹל יְהוָה and
קוֹלֹת thunder.

קום to arise, stand; *hiph.* to raise; *piel* קים to confirm.

קומה *f.* stature, height.

קוץ *hiph.* קוץ to awake.

קוש to ensnare.

קטל to slay; *Job* xiii. 15, xxiv. 14;

Ps. cxxxix. 19 only (often used as a paradigm of the strong verb).

קטן *adj.* (plur. קטנים) small.

*קים firm, steadfast (קום).

קיץ *m.* summer, summer fruit.

קלי *m.* parched corn.

קלל to be diminished, lightly regarded, unworthy (hence *qal* light); *piel* to revile.

*קלקלה *f.* misfortune.

קן *m.* (5) nest, chamber.

קנא *piel* to be jealous (ל for; כ of).

קנה to acquire, purchase.

קנה *m.* reed, stalk, reeds (collective).

קנין *m.* possession, wealth.

קץ *m.* (5) end, limit.

קצה *m.* end, extremity, border.

קציר *m.* harvest, foliage, bough.

קצף to be angry; *hiph.* to provoke to wrath.

קצץ to cut up, or off.

קצר to reap; *ptc.* קצר reaper.

קצר short (*i. e.* 'cut off').

קצת *f.* extreme part, a part.

קרא *impf.* יקרא to call, cry, call upon; also to come upon, meet.

קרב and קרב *impf.* א, to draw near, approach.

קרב *m.* the midst; as *prep.* among; often with prefixes כ or כן.

קרה to meet, happen.

קרוב *adj.* near (in time, place, or association).

קרן *f.* (dual קרנים) horn; often *metaph.* for power.

קשת *c.* a bow.

ר

ראה *impf.* יראה to see; *niph.* to be seen, appear; *hiph.* הראה, *impf.* *apoc.* ירא to show.

ראם *m.* a wild ox, buffalo.

ראמות *f. pl.* heights, also coral (as high-priced).

ראש *m.* (pl. ראשים) head, summit.

ראשון former, first; also as *adv.* formerly.

רב *adj.* (5) much, many, great; *as *subst.* master, 'Rabbi.'

רבב to become many.

רבבה *f.* (pl. const. רבבות) a great multitude, myriad.

רבה to be abundant; *hiph.* to multiply.

רבץ *impf.* א, to crouch, lie down; *hiph.* to cause to lie down.

רגל *c.* (dual רגלים) foot.

רדף to follow, pursue, persecute.

רוב, רב *m.* a multitude, abundance; לרב abundantly.

רדף to be satisfied.

רוח *c.* (pl. רוחות) breath, spirit.

רויה *f.* abundance.

רום to be high, proud; *pil.* רומם and *hiph.* הרים to lift up, exalt.

רוץ to run; *ptc.* רץ courier.

רוק *hiph.* הריק to empty, draw (a sword).

רוש to be poor; *ptc.* רוש poor.

רון to be weighty; *ptc.* רון prince, ruler.

רחב to be enlarged; *hiph.* to enlarge, open.

רָחַב *adj.* large, wide.
 רֵחַב *m.* breadth, extent.
 רַחוּם *adj.* merciful.
 רַחֹק *m.* distance; *as adj. or adv.* far; *often with prep. pref.* afar, from afar.
 רָחַם *piel* to pity, have mercy on (*acc.*); *pual* רָחַם to obtain mercy.
 רַחֵם *m.*; *in pl.* compassion.
 רֵחֶם *c.* (4) womb.
 רָחַץ *impf. A,* to wash.
 רָחַק to be distant; **hithp.* to keep oneself far from (מֵן).
 רִיב to dispute, contend with (אֵת).
 רִיקָם *adv.* emptily, without cause.
 רָכַב *impf. A,* to ride.
 רָמָה or רָמוֹת *f.* height.
 רָנַן *impf.* יָרֵן to sing, shout; *piel* to cry out, rejoice in (בְּ).
 רַע *adj.* wicked, evil; *as subst.* wickedness, evil (man or thing).
 רֵעַ *m.* a friend, companion.
 רָעַב *impf. A,* to be hungry.
 רָעַב *m.* hunger, famine.
 רָעַד *m. and* רָעָדָה *f.* trembling.
 רָעָה to feed (*trans. or intrans.*), rule; *ptc.* רָעָה shepherd.
 רָעַם *impf. A,* to roar; *hiph.* to thunder.
 רָעַע (1) to break in pieces.
 רָעַע (2) to be evil; *hiph.* to do evil.
 רָעַשׁ to shake; *hiph.* to cause to shake.
 רָפָא to heal; *ptc.* רָפֵא physician.
 רָפָה to hang down, become weak; hence רָפָה weak (name of a Masoretic sign).
 רָצָה to be pleasant with, favourable to, enjoy.
 רָצוֹן *m.* approbation, good pleasure, will.

רָק (*prop. subst.* 'leanness') *adv.* only, except.
 רָקַע to leap; *hiph.* to make to leap.
 רָקִיעַ *m.* expanse, 'firmament' (רָקַע to beat out, spread abroad).
 יָרַשׁ *qal imper. of* יָרַשׁ.
 רָשָׁע *impf. A,* to act wickedly; *hiph.* to condemn.
 רָשָׁע *adj.* wicked.

ש

שָׂאָה (*inf. const. of* נָשָׂא, *as subst.*) acceptance.
 שָׂבַע, שָׂבַע to be filled, satisfied; *hiph.* to satisfy.
 שָׂדֶה *m.* field, land; (*poet.* שָׂדֵי).
 שָׂם or שָׂים to place, set: with לֵב heart, expressed or understood, to consider (לְ); *hiph.* to regard, observe.
 שָׂשׂ or שָׂישׁ to rejoice, exult in (בְּ).
 שָׂחֹק *m.* merriment.
 שָׂחַק to mock, laugh; *piel* to laugh, play, rejoice.
 שָׂיב to be grey-haired.
 שָׂיְבָה *f.* grey hairs, old age.
 שָׂיַח to meditate, converse.
 *שָׂיְחָה *f.* converse.
 שָׂכַל to be wise, skilful; *hiph.* to teach; *ptc.* מְשַׁכֵּיל instructive, as in titles to several Psalms.
 שָׂכַר *impf. A,* to hire, bribe.
 שָׂלְמָה or שְׂמָלָה *f.* a garment, raiment.
 שָׂמַח and שְׂמִיחַ to be glad, rejoice; *piel and hiph.* to gladden.
 שָׂנֵא *impf.* יִשְׂנֵא to hate; *ptc.* שָׂנֵא enemy.
 שְׂעָפִים *pl. m.* visions (*lit.* 'branches,' from סָעַף; see Isa. x. 33).

שָׁעַר to shudder.

שַׁעֲרָה *f.* hair.

שַׁעֲרָה barley (plant); שַׁעֲרִים barley (grain).

שָׁפָה *f.* (שִׁפְתִּים) lip.

שָׂרָה *m.* (5) prince; שָׂרָה *f.* princess ('Sarah').

שָׂרוֹף *m.* thong, shoe-tie.

שָׂרִיגִים *pl. m.* shoots or branches (of the vine).

שָׂרַף to burn.

שָׂרָפִים ('burning ones') attendants on the heavenly throne, seraphim, Isa. vi; also fiery serpents, Num. xxi.

שָׂרֵק *m.* a choice vine.

ש

שֶׁ, שֵׁ, as prefix; see § 297f.

שָׁאֵב *impf. A.* to draw water.

שְׁאֵל *c.* 'Sheol,' the grave, the unseen world.

שָׁאַל and שָׁאַל to ask, desire.

שָׂאַר to be left over; hence שְׂאֵרִית *f.* residue.

שָׁבָה to take captive.

שֵׁבֶט and שָׁבֶט *c.* (4) staff, rod, sceptre, tribe.

שִׁבְלֵת *f.* ear of corn.

שָׁבַע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.

שִׁבְעָה *f.* שִׁבְעָה *m. num.* seven; *pl.* שִׁבְעִים seventy. See p. 135.

שָׁבַר to break in pieces, 'shiver.'

שֵׁבֶר *m.* corn.

שָׁבַת to cease, rest (מִן); *hiph.* to deprive one (לְ) of.

שַׁבָּת *c.* Sabbath.

שֵׁדִי Almighty, 'Shaddai'; a Divine name.

שֹׁהַם *m.* the onyx or beryl.

שְׁוֵאָה *m.* vanity, falsehood, guilt.

שׁוּב to turn; often adverbial, as 'I will return and do' = 'I will do again'; *hiph.* הִשְׁיִב to restore, requite.

שָׁוָה to bruise, shatter.

שׁוֹפָר *m.* trumpet.

שׁוּר or שִׁיר to sing.

שׁוּת sometimes שִׁית to lay, set, appoint, make.

שָׁוָה to behold keenly.

שָׁחָה to bow oneself; *hithp.* הִשְׁתַּחֲוָה to worship.

שֹׁחַל *m.* lion.

שִׁחָץ *m.* fierceness, pride.

שָׁחַק to crush.

שָׁחַת *niph.* נִשְׁחַת to be corrupt; *piel* and *hiph.* to corrupt, destroy.

שִׁיר *m.*, שִׁירָה *f.* singing, a song.

שִׁית *m.* thorns.

שָׁכַב *impf. A.* to lie down, sleep.

שָׁכַח *impf. A.* to forget.

שָׁכַם *hiph.* הִשְׁכִּים to arise (in the morning), hence to do (anything) earnestly.

שֵׁכֶם in pause שִׁכָּם *m.* shoulder ('Shechem').

שָׁכַן and שָׁכַן to abide, dwell.

שָׁכֵן *m.* inhabitant, neighbour.

*שָׁלָל (אֲשֶׁר לְ) *prep.* of (sign of gen.).

*שָׁלָא (אֲשֶׁר) *with neg.* without.

שָׁלָג *m.* (4) snow.

שָׁלוֹם *m.* (2) peace, prosperity: used as a form of greeting.

שָׁלַח *impf.* יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

נִשְׁלַח *m.* table; *from* נִשְׁלַח *to* send, spread out.

נִשְׁלַח *hiph.* to cast off, expel; *hoph.* הִשְׁלַח or הִשְׁלַח *to* be cast out, destroyed.

נִשְׁלַל *inf.* נִשְׁלַל *to* scatter, plunder.

נִשְׁלַל *m.* (spoil) gain.

נִשְׁלַם or נִשְׁלַם *impf.* א, *to* be at peace, be ended; *piel* *to* complete, restore, recompense; *hiph.* *to* make peace with, make an end.

נִשְׁלַף *to* draw (as a sword), draw off (as a shoe).

נִשְׁלֹשָׁה *f.* (const. נִשְׁלֹשָׁה, נִשְׁלֹשָׁה-נִשְׁלֹשָׁה) *m.* (const. נִשְׁלֹשָׁת) *num.* three; *see* p. 134; נִשְׁלֹשֶׁת the day before yesterday; הַיּוֹם וְנִשְׁלֹשֶׁת ('yesterday (and) the day before') formerly; נִשְׁלֹשִׁים thirty.

נִשְׁמָה *adv.* there, thither; נִשְׁמָה *thither; מִשָּׁם thence; *see* p. 140.

נִשְׁמָה *m.* name.

נִשְׁמַד *hiph.* הִשְׁמַד *to* destroy.

נִשְׁמַיִם *m. pl.* of שָׁמַיִם heaven, the sky, *meton. for God.

נִשְׁמִיר *m.* briar.

נִשְׁמָה *to* be desolate, astonished.

נִשְׁמֵן *m.* fatness, oil.

נִשְׁמֹנֶה *f.* נִשְׁמֹנֶה *m. num.* eight; נִשְׁמֹנִים eighty. *See* p. 134.

נִשְׁמַע *also* נִשְׁמַע *impf.* יִשְׁמַע *to* hear, hearken (נָ); *hiph.* *to* inform, signify, proclaim; *נִשְׁמַעָה hearing.

נִשְׁמַע *m.* rumour, fame.

נִשְׁמִין *m.* a whisper, hint.

נִשְׁמַר *to* keep, watch, preserve; *niph.* *to* take heed.

נִשְׁמַשׁ *c.* (4) the sun.

נִיָּן *c.* (5) tooth.

נִשְׁנָה *f., pl.* יָם and יָרֵךְ a year.

נִשְׁנָה *f.* sleep.

נִשְׁנִים *m.* (const. נִשְׁנִים), נִשְׁנִים *f.* (const. נִשְׁנִים) *num.* two. *See* § 265 (2).

נִשְׁסַע *to* cleave, divide.

נִשְׁעַר *m.* (4) gate.

נִשְׁעֻשׁוּעִים *pl. m.* delights.

נִשְׁפָּחָה *f.* handmaid.

נִשְׁפֹּט *to* judge; *ptc.* שׁוֹפֵט judge or ruler.

נִשְׁפַּל *impf.* א, *to* be low; *hiph.* *to* lay low, humble.

נִשְׁקָה *hiph.* הִשְׁקָה *impf. apoc.* יִשְׁקָה *to* give to drink, to water (the ground).

נִשְׁקַט *to* rest, be silent, cease from action.

נִשְׁקַל *to* weigh, estimate, pay.

נִשְׁקָל *m.* (4) shekel, weight or coin.

נִשְׁקַר *to* deceive (with לָ).

נִשְׁקָר *m.* (4) deceit, falsehood.

נִשְׁרִיֹן *m.* ('coat of mail') Sirion (Mount Hermon).

נִשְׁרָץ *to* swarm.

נִשְׁרַשׁ *hiph.* *to* cause to take root, *to* strike root.

נִשְׁרָשׁ *m.* (4) root.

נִשְׁרַת *piel* נִשְׁרַת *to* attend upon, minister to (*acc. or* לָ); נִשְׁרַת ministry; *plc.* מְשָׁרֵת minister, attendant.

נִשְׁשָׁה *f.* נִשְׁשָׁה (const. נִשְׁשָׁה) *m. num.* six. *See* p. 269. נִשְׁשִׁית *m.* נִשְׁשִׁית *f.* a sixth part; נִשְׁשִׁים sixty.

נִשְׁשָׁה *m.* fine linen.

נִשְׁשׁוֹן *m.* gladness.

נִשְׁתָּה *impf.* יִשְׁתָּה, *apoc.* יִשְׁתָּה *to* drink.

נִשְׁתַּל *to* plant.

ת

תִּבְיָה *f.* ark (of Noah, of Moses).
 תִּבְיָאָה *f.* increase, fruit.
 תְּבוּנָה *f.* understanding (בִּוֵּן).
 תֵּבֵל *f.* the world, habitable earth.
 תְּהוֹם *c.* the deep, abyss.
 תְּהִלָּה *f.* folly.
 תְּהִלָּה *f.* praise (תְּהִלִּים * the Book of Psalms).
 תּוֹדָה *f.* thanksgiving.
 תּוֹךְ *m.* (*const.* תּוֹךְ) the midst, *often with pref. prepositions, as* בְּתוֹךְ *in the midst of, etc.*
 תּוֹכַחַת *f. pl.* תּוֹכַחוֹת reproof, argument, correction (יָכַח).
 תּוֹלְדוֹת *f. pl.* generations.
 תּוֹעֵבָה *f.* abomination.
 תּוֹר to explore, spy out.
 תּוֹרָה (*יָרָה*) *f.* law, the Law.
 תְּחִלָּה *f.* beginning.
 תְּחִנָּה *f.* favour, supplication.
 תַּחַת (*properly subst.* 'depression') *as adv. or prep.* beneath, instead of; *often with suffixes; see p. 144.*
 תְּכִלִּית *f.* limit, perfection.
 תָּבַן to adjust; *piel* to weigh, measure.
 תָּלָה to hang.
 תָּלִי *m.* quiver (as hung).

*תִּלְמוּד *m.* study, 'Talmud' (לָמַד).
 תִּלְמִיד *m.* scholar.
 תְּמוּל *adv.* yesterday; *see* שָׁלַשׁ.
 תְּמוּרָה *f.* exchange.
 תְּמִיד *m.* perpetuity; *as adv.* perpetually.
 תְּמִים *adj.* complete, perfect; *subst. m.* uprightness; *as adv.* uprightly.
 תָּמַךְ to hold, uphold.
 תָּמַם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.
 תֵּעַב *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.
 תָּעָה to wander, err, go astray.
 תְּעִידָה *f.* attestation, custom.
 תַּעֲלָמָה *f.* hidden thing.
 תַּעֲנוּג *m.* luxury.
 תִּפְאָרֶת, תִּפְאָרָה *f.* beauty, glory.
 תִּפְלָה *f.* folly, impiety.
 תְּפִלָּה *f.* prayer.
 תִּקְוָה *f.* expectation, hope.
 תִּקְוָה *f.* orbit, circuit.
 תִּרְדָּמָה *f.* deep sleep.
 תִּרְעָה *f.* clang, shout.
 תִּשְׁוֶבָה *f.* return, answer, *repentance.

II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264-272.

abide, to, יָשַׁב (to sit, remain);
יָשָׁב (to dwell); עָמַד (to stand).

abomination, תּוֹעֵבָה.

accept, to, רָצָה; acceptance, רְצוֹן.

account, to, חָשַׁב.

add, to, יָסַף *often with infinitives to denote repetition, Thus, 'doing a thing again' is in Heb. 'adding to do it.'*

adversary, צָר (5, *pl.* צָרִים); (צָרַר) to bind, persecute).

afar, רָחֹק (*adj. used as adv.*).

afflicted, to be, עָנָה; *in piel and hiph.* to afflict, oppress; afflicted, *adj.* עָנִי; affliction, עֲנִי *m.*

after, אַחֲרָא *adv. and prep.*

again. See add, to.

all, כָּל, כָּל־.

alone, לְבַד *from* בֶּדֶד (5) separation (בָּדַד).

altar, מִזְבֵּחַ.

always, תָּמִיד.

amaze, to, הִשָּׁם, *hiph.* of שָׁמַם.

ambush, to lay, אָרַב; ambush, *subst.* מֵאֲרָב.

among, בֵּין between; בְּתוֹךְ in the midst of.

angel, מַלְאָךְ messenger; *const.* מַלְאָךְ.

anger, בָּעַס vexation, irritation;

אַף (5) wrath; זָעַם indignation.

announce, to, הִגִּיד, *hiph.* of נָדַר.

anoint, to, מָשַׁח *piel*; מָשַׁח; anointing, מִשְׁחָה.

anointed, the, מְשִׁיחַ (Messiah).

another, אַחֵר.

appear, to, רָאָה (to see), *niph.*

arise, to, קוּם; *hiph.* to arouse.

ark, תֵּבָה (of Noah, of Moses); אָרוֹן (of the Covenant).

arm, זְרוּעַ (*pl.* זְרוּעִים or זְרוּעוֹת).

ascend, to, עָלָה *qal and hiph.*

assembly, קָהָל.

astonished, to be, שָׁמַם; *pilel ptc.* מְשֻׁמָּם astonished.

attempt, to, נָסָה; *piel* נִסָּה.

authority, הִקָּף, מְמַשֵּׁלָה.

avenge, to, נָקַם; avenger, גּוֹאֵל, מְתַנְקֵם.

awake, to be, יָקַץ, קוּץ *hiph.*; עוֹר *in hiph.* to awaken.

awful, נֹרָא, *niph. ptc.* of יָרָא.

base, שָׁפֵל *adj.*; baseness, שִׁפְלוּת.

battle, מִלְחָמָה.

be, to, הָיָה. See p. 127.

beast, בְּהֵמָה (generally of cattle);
living thing, חַי.

because, כִּי.

become, to, הָיָה לְ.

bed, מִטָּה.

before, טָרָם (*in time*); נֶגֶד (*in space*); לִפְנֵי.

beginning, תְּחִלָּה, ראש.

behalf of, on, עַל, בְּעֵד.

behold! הִנֵּה, הֵן.

beloved, דּוֹר, יָדִיד, or *ptc. pass.*
אַהֲבָה *qal* of אָהַב.

between, בֵּין (*often with suffixes*).

blameless, נָקִי; to be blameless,
נָקָה *niph.*

bless, to, כָּרַע (to kneel), *in pass. ptc.*
qal, but generally *in piel*. In *hith-*
paal, to bless or congratulate
oneself.

blessed, to make, אָשַׁר; *piel* אֲשֶׁר.

blessednesses (of), אֲשֶׁרִי *in the*
phrase 'blessed are' as Ps. i. 1.

blessing, בְּרָכָה (*const.* בְּרַבַּת).

blood, bloodshed, דָּם (*const.* דָּם;
plur. דָּמִים, *const.* דָּמִי).

blow, to, נָפַח, נָשַׁף, תָּקַע to blow
a trumpet.

bonds, מוֹסְרִים.

book, סֵפֶר (ס 4). See p. 60.

bow, a, קִשָּׁת (ק 4).

bow down, to, שָׁחָה; *hithp.*
הִשְׁתַּחֲוָה.

bread, לֶחֶם (ל 4).

break in pieces, to, שָׁבַר; נָפַץ
spec. piel.

breath, נְשָׁמָה, רוּחַ (*spirit*).

bright, brightly, בְּהִיר.

bring, to, הָבִיא, *hiph.* of בָּוא to
come; קָרַב *in hiph.*

bring back, to, הָשִׁיב, *hiph.* of שָׁוַב
to turn.

bring forth, to, יָלַד (*of birth*);
הֲצִיא, *hiph.* of יָצָא (*to go out*).

brother, אָח, p. 62.

burn, to, בָּעַר.

burnt-offering, עֹלָה.

bury, to, קָבַר.

buy, to, קָנָה; שָׁבַר to buy food.

by, בְּ, בִּיד by means of; אֶצֶל
near.

call, to, קָרָא.

captain, נָנִיד, שָׂר (5, *pl.* שָׂרִים).

carry away, to, נָלַח, שָׁבָה (*to take*
away as captive).

cattle, בְּהֵמָה (*beast*); also מִקְנֶה
(*possession*).

cause, דָּבָר (*word, matter*); רִיב
(*matter of contention*).

cease, to, שָׁבַת, חָדַל.

cedar, אֲרֶז (א 4).

censer, מִחְטָה.

change, to, חָלַף.

charge (trust committed), מִשְׁמֶרֶת.

chastening, מוֹסֵר.

child, יָלַד offspring (4 ל) son;
בְּנֵי יִשְׂרָאֵל children of Israel.

choose, to, בָּחַר; בְּחִיר chosen one.

circuit, תְּקוּפָה, גְּבוּל border.

city, עִיר, see p. 62; קָרִיָּה.

clean, טָהוֹר. See pure.

cleanse, to, טָהַר *piel*.

clothe, to, לָבַשׁ.

cloud, עָנָן, עָב (*pl.* עָבִים) שָׁחַק
collective.

column, עַמּוּד, תְּמָרָה.

come, to, בּוֹא.

come before, to, קָדַם *piel*.

come near, to, קָרַב.

come up, to, עָלָה.

command, to, צוה *piel*.
 commandment, מצוה.
 commit, to, גָּלַל (roll upon, entrust to, שָׁלַח), נָתַן, עָשָׂה, שָׁחַט.
 compass, to, סָבַב *in hiph.* ; נָקַף.
 confound, to, בָּלַל.
 congregation, עדה, קהל.
 consider, to, בִּין or בִּינָה.
 constantly, נָצַח (perpetuity).
 continue, to, יָסַף *qal or hiph.* ; יָשַׁב (to dwell, abide).
 contrite, נִדְבָּה, *ptc. niph. of דָּבַח*.
 cord, חָבַל (4 ח), יָתֵר (4 י), a tent-cord.
 counsel, עֲצָה (*from יָעַץ*).
 country, אֶרֶץ land, earth (4 א) ; שָׂדֶה open place, field.
 covenant, בְּרִית.
 cover, to, כָּסָה *piel*.
 create, to, בָּרָא ; יָצַר to form or fashion.
 Creator, the, יוֹצֵר.
 crimson, ruddy (of sand) אֶדְמוֹנִי.
 cry, to, קָרָא, צָעַק (to call) ; שָׁוַע *piel* (to cry for help).
 cry, a, וָעֵקָה.

darkness, חֹשֶׁךְ (4 ח).
 daughter, בֵּת. See p. 62.
 day, יוֹם, see p. 62 ; יוֹמִים daily.
 deal justly, to, עָשָׂה *with מִשְׁפָּט* or צִדְקָה.
 death, מוֹת *const.* מוֹת. See to die.
 deceitful, אֲכָזֵב (disappointing) ; בֹּגֵד *ptc.* (untrustworthy).
 declare, to, הִגִּיד *hiph.* (נָגַד to be in front).
 deed, מַעֲשֵׂה.
 delight, to, חָפֵץ.

deliver, to, הִצִּיל, *hiph.* (*passive by niph.*) of נָצַל.
 departure, מוֹצָא, צֵאת, (יֵצֵא).
 depth, עֲמֻקָּה, תְּהוֹם, מְצוּלָה.
 descend, to, יָרַד, *hiph.* הוֹרִיד to let down.
 desire, to, חָמַד *piel and hithp.* ; חָמַדָּה, חֲמָה. *subst.*
 destroy, to, אָבַד ; שָׁחַט *piel* ; הִשָּׁחִית *hiph.* (שָׁחַת).
 destruction, אֲבִדוֹן, אִיד.
 die, to, מוֹת, *hiph.* (הָמִית) to put to death ; מֵתִים the dead.
 disgrace, to, נָבַל *in piel*.
 distress, *subst.* צָרָה.
 do, to, עָשָׂה, פָּעַל.
 do evil, to, חָטָא (to sin) ; רָעָה *hiph.*
 draw near, to, קָרַב.
 draw out, to, אָרַךְ, *hiph.* to lengthen ; מָשַׁךְ (to draw towards).
 dream, to, חָלַם ; a dream, חֲלוֹם.
 dry land, חֲרָבָה.
 dung, דָּמֶן ; dunghill, מְדֻמְנָה.
 dust, עָפָר.
 dwell, יָשַׁב (to sit down) ; גָּוַר (to sojourn).

ear, the, אוֹן ; אֹזְנִים, *hence hiph.* הִאֲזִין to give ear.
 earth, אֶרֶץ, אֲדָמָה ground ; תֵּיבֵל the inhabited earth.
 eat, to, אָכַל.
 end, קֵץ (5 ק) latter part, אַחֲרִית.
 end, to, בָּלָה *transitive and intrans.*
 endure, to, יָכַל to be able ; עָמַד to stand (firmly).
 enemy, אוֹיֵב, *qal ptc.* of אָבַד to hate.
 enlighten, to, הִאֲרִיר, *hiph.* of אָרַר.
 envy, to, קִנָּא, *piel of קָנָא* ; envy, *subst.* קִנְיָאָה.

- escape, to, נִמְלֵט (to be smooth);
niph. of מלט to be smooth.
 establish, to, הִבִּין, *hiph. of בין*; קים, *hiph. of קים*.
 even, *conj.* גַּם, אַף; even to, עַד.
 evening, עֶרֶב (4 ע).
 ever, for, לְנֶצַח; for ever and ever, עוֹלָם וָעַד.
 every, כָּל- from כּוֹל all, the whole. See p. 161.
 evil, רַע *m.*; רָעָה *f.*
 exalt, to, רוּם (to be high), *piel.* הִרִים, *hiph.* רוּמִים.
 excellent, to be, שָׁנָב *in niph.*
 excellent, אֲדִיר, יֹתֵר.
 exult, to, גִּיל.
 eye, an, עֵין, *const. dual עֵינִים*.
 face, פָּנִים, *pl. of פָּנָה*; *const. פָּנִי*.
 fail, to, אָבַד to perish; כָּלָה to come to an end.
 faithfulness, אֱמוּנָה.
 fall, to, נָפַל.
 falsehood, נִשְׁקָר (4).
 father, אָב, *p. 62*.
 fear, to, יָרָא, פָּחַד.
 fearful, יָרָא.
 fiery, say of fire, אֵשׁ.
 fight, to, לָחַם (to devour).
 fill, to, מָלָא.
 find, to, מָצָא.
 finish, to, כָּלָה.
 fish, *subst.* דָּג, *pl.* דָּגִים.
 flame, לָהֵב, לִהְבֶּה.
 flee, to, פָּרַח, נוּם.
 flesh, בָּשָׂר.
 flock, to, עָדָה herd (4 ע); צֹאן sheep.
 flood, מַבּוּל (the Deluge); נָהָר.
 flow, to, זָבַח, זָבַח.
 follow, to, רָדַף.
 food, אָכַל (4 א).
 fool, foolish; אָוִיל (wicked); כְּסִיל (unwise); נָבֵל (worthless).
 foot, רֶגֶל (4 ר).
 forget, to, שָׁכַח.
 forsake, to, עָוָב.
 fourfooted, הֵלֵךְ עַל אַרְבַּע.
 friend, רֵעַ (*pl.* רֵעִים).
 fruit, פֶּרִי (4 פ or פּ).
 fulfil, to, כָּלָה *piel.* מָלָא *spec. piel.*
 full, to be, שָׂבַע; to become full, מָלָא.
 furnace, כּוּר; עֲלִיל (crucible); בִּבְשָׁן (burning-place).
 garden, גֶּן (5, *pl.* גִּנִּים).
 garment, בְּגָד covering (4 ב); בְּחֻשׁ clothing; בְּחֻשָּׁת or בְּחֻשָּׁת coat.
 garrison, מִצָּב or מִצָּב.
 gate, דֶּלֶת, *dual דְּלָתִים* (4 ד).
 gather, to, אָסַף; to gather together, קָהַל *hiph.*
 generation, דּוֹר.
 Gentile, גּוֹי (*pl.* גּוֹיִם).
 gift, מִנְחָה, מִתְּנָה offering.
 give, to, נָתַן.
 give to wife, to, נָתַן (לְ) אִשָּׁה.
 glad, to be, גִּיל to exult; שָׂמֵחַ to be cheerful.
 glide, to, הִלָּךְ *piel.*
 glorify, to, כָּבֵד *piel* (*niph. for pass.*).
 glory, תְּפָאֶרֶת, כְּבוֹד.
 glory, to (make a boast), הִתְפָּאֵר, *hithp. of פָּאֵר*.
 go, to, יָלַךְ, הִלָּךְ, בּוֹא.
 go forth, to, יָצָא.
 go hence, to, הָלַךְ, יָצָא *sometimes with מוֹדָה*.
 goat, עֵז (5, *pl.* עֵזִים).
 God, אֱלֹהִים, *with sing. verbs*; אֵל.

gold, זָהָב.
 good, טוֹב.
 good, to do, יָטַב *hiph.*
 goodness, חֶסֶד (4 ח).
 grace, חֵן (5 ח).
 grass, דְּשָׁא tender grass ; חֲצִיר
 herbage.
 great, גָּדוֹל.
 great, to be, גָּדַל or גִּדַּל, *in hiph.*
 to make great ; שָׁנָא *hiph.* to be-
 come great.
 greatly, מְאֹד.
 grow, to גָּדַל.
 guide, to, נָהַל, *piel of* נָהַל to move ;
ptc. מְנַהֵל a guide.
 handmaid, אַמָּה שִׁפְחָה maid-
 servant.
 happy (art, is, etc.), אֲשִׁירי (*const.*)
 blessings upon. See blessed.
 harp, כִּנּוֹר.
 harvest, קְצִיר.
 haste, to, הָיֵשׁ.
 hate, to, שָׂנֵא.
 head, רֹאשׁ (*pl.* רִאשִׁים).
 heal, to, רָפָא *gal and piel.*
 hear, to, שָׁמַע.
 hearken, to, הִשְׁמָע, *hiph.* (אָזַן) ; קָשַׁב.
 heart, לֵב, (5 ל) לֵבָב.
 heaven, שָׁמַיִם.
 heed, to take, שָׁמַר *gal or niph.*
 help, *subst.* עֲזָרָה, (עָזַר 4 ע).
 herb, דְּשָׁא tender grass ; עֵשֶׂב
 vegetation (4 ע).
 heritage, יְרוּשָׁה, נַחֲלָה.
 hero, גִּבּוֹר גִּבּוֹר mighty one ; חֵיל
 mighty one of strength.
 hide, to, כָּתַר *gen. in hiph.*
 high place, בִּמְצָה, *gen. pl.* בָּמוֹת ;
 מָרוֹם height generally.
 high priest, כֹּהֵן הָרֹאשׁ (head-
 priest) ; כֹּהֵן גָּדוֹל (great priest).

holiness, קִדְּשׁ (4 ק).
 holy, קָדוֹשׁ.
 honour, to, כָּבֵד (to be weighty),
in piel.
 hope, to, קָוָה *piel* ; hope, *subst.* הִתְקַוָּה.
 horn, קֶרֶן (2 ק) ; "הָרִים ק" 'exalt
 the horn,' i.e. to give power
 or dignity : in music, קָרַן or
 שֹׁפָר.
 horse, סוּס.
 house, בַּיִת. See p. 62.
 how ? אֵיךְ ? מַה.
 how long ? עַד-מָתַי ?
 humble, עָנִי (*pl.* עֲנָנִים).
 hungry, to be, רָעַב (לֵ) for).
 hurt, to, כָּלַם *hiph.* ; רָעַע *hiph.*
 hurt, *subst.* פְּצַע-רָע stroke of evil.
 husband, אִישׁ (man) ; בַּעַל (lord).
 idols, אֱלִילִים *pl. m.* ('things of
 nought').
 image, מִצָּבָה.
 immortality, חַיֵּי נֶצַח, אֶל-מֹות.
 (See p. 240 note.)
 impel, to, נָדַח ; *gen. hiph.* הִדִּיחַ.
 incline, to, נָטָה to stretch ; *gen.*
hiph. הִטָּה.
 increase, to, יָסַף *gal, hiph.* (by
 addition) ; גָּדַל *hiph.* (by growth).
 increase, *subst.* יָבֹול produce ;
 תְּבִיאָה fruit, profit.
 indignation, וָעַם.
 inherit, to, יָרַשׁ.
 inheritance. See heritage.
 iniquity, עֲוֹן (*const.* עָוֹן).
 innocency, נְקִיּוֹן, תְּמִימָה integrity.
 instead of, תַּחַת.
 instruction, מוֹסֵר *m.*
 iron, בָּרִז.
 is, there, יֵשׁ.
 is not, there, אֵין, p. 142.

jest, to, שַׁחַק, צַחַק.
 jewel, בִּלְי (pl. בְּלִים), סִגְלָה, 'peculiar treasure.'
 journeying, מַסַּע.
 joy, *subst.* גִּיל; rejoicing, מְשׁוֹשׁ.
 judge, to, שָׁפַט; *qal ptc.* שׁוֹפֵט a judge.
 judgment, מִשְׁפָּט.
 just, צַדִּיק.
 just, to be; to deal justly, צָדַק; *in piel and (generally) hiph.* to make or declare just.
 keep, to, שָׁמַר.
 kill, to, הָרַג; הִמְיִית, *hiph.* of מוֹת; שָׁחַט to slaughter.
 kindness, חֶסֶד; to show kindness, הִחְסִיד *hiph.* (עִם) to).
 king, מֶלֶךְ (4 מ); to make king, הִמְלִיךְ *hiph.*
 kingdom, מַלְכוּת.
 knee, בָּרָךְ (4, *dual* בְּרָכִים).
 know, to, יָדַע; *inf. const.* יִדְעַת knowledge.
 ladder, סֻלָּם.
 lament, to, סָפַד (to smite, as the breast), נָהָה.
 lamentation, מִסְפָּד, קִינָה.
 lamp, נֵר.
 law, תּוֹרָה.
 lay (song), נָמַר.
 laziness, עֲצֵלָה.
 leaf, עֵלָה (6, *const.* עֲלֵה).
 learn, to, לָמַד; *also* to teach.
 leave, to, יָתַר *hiph.* to let remain over; עָזַב to forsake.
 left hand, שְׂמָאל; to turn to the left, הִשְׁמָל *hiph.*
 length, אָרָךְ.
 lest, בִּלְתִּי, פֶּן.
 lie down, to, שָׁכַב; רָבַץ to crouch.

lie, to (speak falsely), כָּזַב *gen. piel*; נִשְׁקַר *piel*.
 lift up, to, נִשָּׂא; הָרִים, *hiph.* of רִים.
 light, אֹר.
 lion, lioness, אֲרִי *m.*, אֲרִיָּה *m.*, לִבְיָא *c.*; קָפִיר young lion.
 little, קָטָן; a little (*subst.*) מְעַט.
 little, to be, קָטָן.
 live, to, חָיָה; *in piel*, to preserve alive; חָי *adj.* living.
 lodge, to, לָוִן, לִין.
 long (*adj.*), אָרָךְ, *const.* אֲרָךְ.
 long-suffering, אֲרָךְ אַפַּיִם, רַחוּם.
 look upon, to, רָאָה.
 lord, אֲדוֹן (אֲדֹנִי).
 Lord, the, יְהוָה, *p.* 41.
 lose, to, אָבַד.
 lot, גּוֹרֵל.
 love, to, אָהַב love, *subst.* אֲהָבָה.
 make one's bed, to, הִצִּיעַ, *hiph.* of יָצַע to strew.
 man, אָדָם a human being; אִישׁ a male person, *also* husband; אֲנוּשׁ a mortal.
 manslayer, רָצַח, *qal ptc.* of רָצַח.
 many, רַב, *pl.* רַבִּים, *fem.* רַבָּה, *pl.* רַבּוֹת.
 matter (thing), דָּבָר.
 meditate, to, הִנָּה (לְ, בְּ, on).
 merciful, חֲסִיד, רַחוּם pitiful.
 mercy, חֶסֶד; the mercy-seat, כַּפֹּרֶת.
 midst, תְּנוּף, *const.* תִּתּוּף; בְּתוּף in the midst of.
 mighty, גִּבּוֹר.
 minister, to, שָׂרַת, *piel* of שָׂרַת.
 miracle, אוֹת, sign (*pl.* אוֹתוֹת); מוֹפֵת wonder.
 miserable, עֲמִל.
 missing, to be, עָרַר *in niph.* (*in qal*, to arrange, muster). So פָּקַד *niph.*

mist, עָרַפֶּל; אָר vapour.
mistress, נִבְרַת, *opposed to servant*;
מַעֲלָה possessor.

mockery, לֵעָנ.

moon, יָרֵחַ; month, יָרֵחַ.

morrow. *See to-morrow.*

Most High, the, עֲלִיּוֹן.

mother, אִם. *See p. 62.*

mount, mountain, הָר (5, *pl.* הָרִים).

mourning, אָבֵל (*w. suff.* אֲבִילִי).

mouth, פֶּה, *const.* פִּי, *pl.* פִּיּוֹת. *See p. 62.*

move, to (*advance*), הִתְנַהֵּל, *hiph.*
נָהַל.

murderer, רָצֵחַ, *qal ptc. of* רָצַח.

murmur, to, נָלוֹן *niph.*, הִלִּין, *hiph.*
of לִין *or* לִין; *murmurer, ptc.* מְלִין;
murmurings, הִלָּנוֹת.

name, a, שֵׁם, *w. suff.* שְׁמִי, שְׁמֵכֶם,
pl. שְׁמוֹת, *const.* שְׁמוֹת.

nation, גּוֹי, *and* עַם *people.*

near, to be, קָרַב *to bring near, qal*
and hiph.; near, *adj.* קָרוֹב.

night, לַיִל *generally with* הָ—.

nostrils, אֲפִים *dual.*

not, לֹא, אֵל, בְּלִי. *See p. 141*; 'there
is not,' אֵין (*const. of* אֵין).

nought, אִפְסָה (*cessation*); for
nought, חֲנָם.

observe, to, שָׁמַר.

obtain, to, הִפִּיק, *hiph. of* פִּיק; הִשִּׁיג,
hiph. of נִשָּׁג.

offer, to, זָבַח (*to sacrifice*); הֶעֱלָה,
hiph. of עָלָה (*to cause to go up*).

offering, an, קָרְבָּן (*brought near*);
מִנְחָה (*presented*); זָבַח (*sac-*
rifice).

oil, שֶׁמֶן.

on behalf of. *See behalf.*

oppressed, עָשֹׁק, *qal ptc. pass. of*
עָשָׂק.

orphan, יָתוֹם.

other, אֲחֵר.

oven, תֹּנֹר.

overthrow, *subst.* מַהפֶּכֶה.

pass away, to, עָבַר.

path, מַסְלָה, אֶרֶץ.

peace, שָׁלוֹם.

people, a, עַם; לְאֻם (*nation*).

perfect, תָּמִים; שָׁלֵם *finished*,
whole.

perhaps, אֲוִלִי.

perish, to, אָבַד.

pillar, עַמּוּד.

pit, בּוֹר (*cistern, as opposed to* בְּאֵר
springing well).

pitcher, כֶּדֶר (5).

place, *subst.* מָקוֹם.

place, to, שָׁם *or* שָׁיִם.

plant, to, נָטַע; a plant, נֶטֶע.

plunder, to, בָּזַז.

poor, אֲבִיּוֹן.

poor, to make, הוֹרִישׁ, *hiph. of* יָרַשׁ.

portion, חֵלֶק (4 חֶ).

possession, מִקְנֶה; נַחֲלָה (*inheri-*
tance).

possession, to get, יָרַשׁ.

pour forth, as of music, הִבִּיעַ,
hiph. of נָבַע.

power, כֹּחַ (*strength*); חֵיל (*also*
virtue, courage, wealth).

praise, to, הִלֵּל *piel* (הִלֵּל *to be*
bright); praise, *subst.* תְּהִלָּה.

precious, יָקָר.

present (at hand), קָרוֹב.

pride, גִּאווָּה.

priest, כֹּהֵן (*pl.* כֹּהֲנִים); priesthood,
כֹּהֲנָה.

prize, to, הוֹקִיר, *hiph. of* יָקַר.

prophet, **נָבִיא**; a seer, **חֹזֶה** (*ptc. of חָזָה*).

prosper, to, **צָלַח**; *hiph.* to cause to prosper, **הִצְלִיחַ**.

prove, to, **בָּחַן** (to test).

prudence, **עֲרֻמָּה**.

prudent, to be, **הִשְׁבִּיל**, *hiph. of שָׁבַל*.

punish, to, **הָכָה**, *hiph. of נָכָה*.

pure, **טָהוֹר**, **בָּר** (chiefly used of gold).

pursue, to, **רָדַף**.

quail, *subst.* **שָׁלֹו** (*collective*).

queen, **מַלְכָּה**, **נְבִיאָה**.

rain, **גֶּשֶׁם** (4 י).

ram, **אֵיל**, *pl.* **אֵילִים**.

ray, **נֶגֶה** (4 י).

reach, to, **הִגִּיעַ**, *hiph. of נָגַע* to touch.

reap, to, **קָצַר**; reaper, *ptc.* **קָצֵר**.

rebuke, *subst.* **הָרָפָה**.

receive, to, **קָבַל** *piel*; **לָקַח** to take.

reckon, to, **חָשַׁב**, **סָפַר**.

recompense, a, **נִמְוֵל**, *m.* See render.

reconcile, to, **כָּפַר**, *piel of כָּפַר* to cover.

refreshed, to be, **נִפְּשׁ**; *inf.* **הִנְפִּישׁ**; *niph.* of **נִפְּשׁ**.

refuge, **מַחֲסֶה**.

regard, to, **פָּנָה**, **הִקְשִׁיב**, *hiph. of קָשַׁב* to sharpen (the ear), hearken.

rejoice, to, **שׂוּשׂ**, **שִׂמַּח**, **גִּיל** or **גִּילָה**.

remember, to, **זָכַר** (to call to remembrance), *gal and hiph.*

remove, to, **הִסִּיר**, *hiph. of סָרַר*.

rend, to, **פָּרַם**.

render, to, **הִשִּׁיב**, *hiph. of שָׁבַל* to return. For 'render recom-

pense,' say 'render according to the work.'

reproach, *subst.* **הָרָפָה**, *pl.* **הָרָפוֹת**.

requite, **נָמַל**. See render.

rest, to, **שָׁבַת**; *in hiph.* to give rest.

rest, **מְנוּחָה**, **מָנוּחַ**.

return, to, **שָׁבַת** *gal (gen. intrans.) and hiph. (trans.)*.

riches, **עֲשִׂיר**; to make rich, **הִעֲשִׂיר**, *hiph. of עָשָׂר*.

right, the, **יְשָׁר**, **יָשָׁר**.

right hand, the, **יָמִין**.

righteous, **צַדִּיק**.

righteousness, **צִדְקָה**.

rise, to, **קוּם**.

rock, **צוּר**, **סֶלַע**.

root, a, **שָׁרֵשׁ** (4 י).

root, to take, **הִשְׁרִישׁ**, *hiph. of שָׁרֵשׁ*.

ruin, **מַחֲתָה**.

rule, to, **מָשַׁל**, **רָדָה**.

Sabbath, **שַׁבָּת**.

sacrifice, **זָבַח** (4 י).

safety, **יָשַׁע** (4 י or י).

sand, **חֹל** (*collective*).

save, to, **הוֹשִׁיעַ**, *hiph. of יָשַׁע*. See also deliver.

say, to, **אָמַר**.

scorn, **לָעַג**.

screen (covering), **סִתָּר** (4 י).

season, **עֵת**, *pl.* **עֵתוֹת**, **מוֹעֵד**.

seduce, to, **הִתְעָה**, *hiph. of תָּעָה*; *impf. apoc.* **יִתְעַ**.

seed, **זֶרַע** (4 י).

seek, to, **בָּקַשׁ**, *piel of בָּקַשׁ*.

seem, to, **נִחְשָׁב**, *niph. of חָשַׁב* (to be regarded as). Often rendered by the phrase 'to be in the eyes of.'

seize, to, **אָחַז**, **חָזַק** *hiph.*

sell, to, מָכַר.
 send, to, שָׁלַח.
 sepulchre, קָבֵר (ק 4).
 serpent, נָחָשׁ.
 serve, to, עָבַד; servant, עֶבֶד (ע 4);
 service, servitude, עֲבוּדָה.
 set, to, שָׂם or שָׂמוּ.
 seven, שִׁבְעָה; seventh, שִׁבְעִי.
 shade, צֶל (צ 5).
 Sheol, שְׁאוֹל.
 shepherd, רֹעֶה, *qal ptc. of רָעָה* to feed.
 shine, to, אָוַר; הִוְהִיר, *hiph. of זָהַר* to shine forth.
 shoulder, שֵׁכֶם (*w. suff. שִׁכְמִי*).
 show, to, הִגִּיד, *hiph. of נָגַד*.
 sickness, מַחֲלָה.
 silent, to be, דָּמָם.
 silent, דּוּמְיָה (*lit. silence*).
 silver, כֶּסֶף (כ 4).
 sin, חַטָּא; sinner, חַטָּא, *pl. חַטָּאִים*.
 sister, אָחֹות.
 skin, עוֹר.
 sleep, to, יָשָׁן; sleep, *subst. שָׁנָה*.
 slowly, gently, לְאֵט; slow to wrath, אֶרְגָּז אַפִּים.
 sluggard, עָצֵל; *adj. slothful*.
 small, קָטָן.
 smoke, עָשָׁן.
 snow, שֶׁלֶג.
 so, כֵּן.
 soil, שָׂדֶה.
 son, בֶּן, *see p. 62*.
 song, שִׁיר.
 soul, נַפֶּשׁ (נ 4).
 sow, to, זָרַע.
 spark, שִׁנְיָה; sparks, בְּנֵי רִשְׁפָּה
 (offspring of burning coal).
 speak, to, דָּבַר *mostly in piel*.
 speech, מִלָּה, דְּבַר, אָמַר, *pl. מִלִּים*.

spirit, רוּחַ.
 spread out, to, נָטָה.
 stand, to, עָמַד.
 star, כּוֹכֵב.
 station, מַצֵּב.
 stay oneself, to, נִסְמָךְ, *niph. of סָמָךְ*.
 steadfast, to be, אָמִין (to be strong)
esp. in hithpael.
 step, *subst. פֶּעַם (pl. פְּעָמִים)*, מַצְעֵד.
 stoop, to (descend), יָרַד.
 storm, סְעָרָה.
 stranger, זָר.
 stream, נָהָר.
 strength, כֹּחַ, חֵיל.
 stretch forth, to, נָטָה.
 strong, עוֹז, בָּבִיר, חֲזָק (*pl. עוֹזִים*).
 strong, to be, חֲזָק, *in hiph. to strengthen, hithp. to show oneself strong*.
 stubble, קֶשׁ, *m. (5)*.
 subject, to be, כָּנַע, *niph.*
 subside, to, הִשָּׁיב, *hiph.*; נִגְרַע
niph. (נ 7) to take off.
 sun, the, שֶׁמֶשׁ.
 support, to, סָמָךְ.
 sustain, to, בָּלָל, *piel of בּוֹל*
 to hold or measure.
 swear, to, נִשְׁבַּע, *niph. of שָׁבַע*,
from שִׁבְעָה seven.
 sword, חֶרֶב (ח 4).
 table, שֻׁלְחָן; tablet, לִיחַ, *pl. לִיחֹת*,
 לַחַת.
 take, to, לָקַח, נָשָׂא.
 take heed, to, שָׁמַר, קָשָׁב, *hiph.*
 take hold, to, הִחְזִיק, *hiph. of חָזַק*
 (עָלָה, לָ, בָּ).
 take up, to, נָשָׂא, עָלָה, *hiph.*
 temper, to, הִקָּל, *hiph. of קָלַל*.
 tempest, שַׁעַר, סְעָרָה.
 temptation, מִסָּה.

- ten, עֶשֶׂר. See pp. 135, 136.
 tender, רַךְ (5).
 tent, tabernacle, אֹהֶל.
 thanks, to give, הוֹדָה, *hiph.* of יָדָה; *impf.* יוֹדֶה.
 thanksgiving, תּוֹדָה.
 there, therein, שָׁם.
 therewith ('with it' according to the sense), בּוֹ, עִלָּיו, *etc.*
 thing, a, דְּבָר, (word).
 this, these, זֶה, זֹאת, אֵלֶּה.
 thought, עֲשֵׂתְהֶנָּה; (*scheme, plan*) מַזְמָה.
 throne, כִּסֵּא (pl. כְּסֵאוֹת).
 thrust through, to, דָּקַר.
 timbrel, תּוֹף.
 time, עֵת (5 ע); a set time, מוֹעֵד.
 to and fro. Say 'going and returning.'
 to-morrow, בַּיּוֹם מָחָר.
 top, רֹאשׁ. See head.
 torment, נָגַע, חֲבָל, pl. חֲבָלִים.
 touch, to, נָגַע.
 towards, מוֹל, אֶל (*forepart, front, subst. as prep.*).
 transgressor, פֹּשַׁע, *ptc.* of פָּשַׁע (pl. פֹּשְׁעִים).
 tree, עֵץ (3, pl. עֲצִים), *often collective.*
 trial, to make, צָרָה, בָּחַן.
 tribe, שֵׁבֶט staff or sceptre; (4 ש), מִטָּה (branch).
 trouble, צָרָה.
 trumpet, שׁוֹפָר.
 trust, to, בָּטַח, אָמַן.
 truth, אֱמֶת.
 turn, to, שׁוּב.
 turn away, to, סוּר *qal* (*intrans.*), *hiph.* (trans.).
 tyrant, נֹגֵשׁ (*ptc.* of נָגַשׁ).
 under, תַּחַת.
 unfortunate, אָבֵר, *ptc.* of אָבַר.
 unintentionally, בְּבִלְיִדְעָה.
 unseen, נִרְאָה (*niph.* *ptc.* of רָאָה) with אֵין.
 until, עַד.
 uphold, to, תָּמַךְ, תִּמְנֶה.
 upon, עַל.
 upright, יָשָׁר.
 violence, מְרוֹצָה.
 visit, to, פָּקַד.
 visitation, פִּקְדָּה.
 voice, קוֹל (pl. קוֹלוֹת).
 walk, to, יָלַךְ or הָלַךְ, *often hithpael.*
 want, to, חָסַר.
 war, מִלְחָמָה.
 warrior, גִּבּוֹר, אִישׁ מִלְחָמָה.
 watch over, to, צָפָה (to view as from a distance), *qal* or *piel*; נִשְׁמַר (to guard).
 water, מַיִם (*const.* מֵי).
 wave, גַּל (5) מִשְׁבָּרִים (*only in pl.*) breakers.
 way, דֶּרֶךְ (4 ד).
 well, *subst.* בּוֹר, בְּאֵר (*see pit*).
 well with, to be, יָטַב, *esp. in hiphil* (הֵיטִיב).
 whence? מֵאֵין.
 wherewith? בְּמָה.
 whirlwind, סוּפָה, גִּלְגֹּל.
 white, לָבָן.
 whither? אֵנָּה.
 whole, כָּל; the whole of כָּל־.
 whosoever, כָּל every one, (*often with ptc.*); מִי.
 wicked, רָשָׁע.
 wickedness, רִשְׁעָה, רִשְׁעָה.
 wife, אִשָּׁה. See p. 62.
 wilderness, מִדְבָּר, יִשְׁמוּן.
 will, *subst.* חֶפְזָן, רָצוֹן.

wind, רוּחַ.

wisdom, חֵכְמָה.

wise, חָכָם.

witness, א, עֵד; (1, *pl.* עֵדִים) witness
(testimony), עֵד or עֵדָה; the

Testimony, עֵדוּת.

witness, to bear, עִיד.

woe, אָוִי.

woman, אִשָּׁה. See p. 62.

word, דְּבַר.

work, מַעֲשֶׂה, פֶּעַל.

work, to, עָשָׂה.

world, תֵּבֵל (inhabited world).

worms, רֶמְפָּה *collective*.

worthy, יָקָר (a worthy person, אִישׁ
חַיִּיל); to be worthy of, יָקָר *with*
לְ.

wrath, אַף, אַפִּים (nostrils); חֵמָה
(heat); קֶצֶף (of Divine wrath).

wretched, אֶבֶר.

write, to, כָּתַב, סָפַר; *ptc.* סוֹפֵר
writer, scribe.

wrong, *subst.* חָמָס, עֲוֹנָה.

young man, נָעַר, עֶלֶם.

youth, יְלָדוֹת *f.*; נְעוּרִים *m. pl. as*
abstract.

zealous, to be, קָנָא, *piel* (לְ for).

PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

For Names prefixed to O. T. books, see p. 310.

Aaron, אֶהֱרֹן.
 Abel, הֶבֶל.
 Abner, אֲבִינֶר.
 Abraham, אַבְרָהָם.
 Abram, אַבְרָם.
 Absalom, אֲבִשְׁלֹם.
 Adam, אָדָם.
 Adonizedek, אֲדֹנִי־צֶדֶק.
 Amalekite, עַמְלֵקִי.
 Arabia, עֵרַב.
 Arphaxad, אַרְפַּכְשָׁד.
 Assyria, אַשּׁוּר.
 Azariah, עֲזַרְיָה.
 Baal, בַּעַל.
 Babel, Babylon, בָּבֶל.
 Bethlehem, בֵּית לֶחֶם.
 Bethshemesh, בֵּית־שֶׁמֶשׁ.
 Cain, קַיִן.
 Caleb, כָּלֵב.
 Canaan, כְּנָעַן.
 Carmel, כַּרְמֵל.
 Chaldees, בַּשְׁלִידִים.
 Charan, חָרָן.
 Cush, כּוּשׁ (Ethiopia).
 Cyrus, כּוּרֻשׁ.

David, דָּוִיד, דָּוִד.
 Eden, עֵדֶן.
 Edom, אֶדוֹם.
 Egypt, מִצְרַיִם; Egyptian, מִצְרִי.
 Elijah, אֵלִיָּה.
 Esau, עֵשָׂו.
 Ethiopia. See Cush.
 Euphrates, פָּרָת.
 Eve, חַוָּה.
 Gibeon, גִּבְעֹן.
 Gilboa, גִּלְבֹּעַ.
 Gilead, גִּלְעָד.
 Goliath, גִּלְיָת.
 Hagar, הָגָר.
 Ham, חָם.
 Hananiah, חֲנַנְיָה.
 Haran. See Charan.
 Hebrew, עִבְרִי.
 Hebron, חֶבְרוֹן.
 Hermon, חֶרְמוֹן.
 Hezekiah, חִזְקִיָּהוּ.
 Isaac, יִצְחָק.
 Ishbosheth, אִישׁ־בִּשְׁת.
 Israel, יִשְׂרָאֵל.

Jacob, יַעֲקֹב.

Japheth, יַפֶּתֿ.

Jashar, יָשָׁר.

Jeroboam, יֵרֹבְעָם.

Jerusalem, יְרוּשָׁלַיִם.

Jesse, יֵשׁוּעַ.

Jesus, יֵשׁוּעַ.

Joab, יוֹאָב.

Jonathan, יְהוֹנָתָן.

Jordan, יַרְדֵּן (*generally with art.*).

Joseph, יוֹסֵף.

Judah, Judas, יְהוּדָה.

Laban, לָבָן.

Lebanon, לְבָנוֹן (*often with art.*).

Lot, לוֹט.

Maccabæus, מַכַּבִּי¹.

Manasseh, מְנַשֶּׁה.

Mattathias, מַתַּתִּיָּה.

Mephibosheth, מִפְּיִבְיֹשֶׁת.

Mesopotamia, מִסְפּוֹטָמִיָּה².

Michael, מִיכָאֵל.

Moab, מוֹאָב.

Modin, מוֹדִיעִין.

Moses, מֹשֶׁה.

Nabal, נָבָל.

Nebuchadnezzar, נְבוּכַדְנֶצַּר³.

Noah, נֹחַ.

Palestine, פְּלִשְׁתִּין (land of the Philistines).

Persia, פָּרֶס.

Pharaoh, פַּרְעֹה.

Philistine, פְּלִשְׁתִּי.

Phinehas, פִּינְחָס.

Rachel, רָחֵל.

Rebekah, רִבְקָה.

Rehoboam, רְחֹבָעָם.

Reuben, רְאוּבֵן.

Sarah, שָׂרָה.

Saul, שָׂאוּל.

Seth, שֵׁת.

Shechem, שֵׁכֶם.

Shem, שֵׁם.

Simeon or Simon, שִׁמְעוֹן.

Sinai, סִינַי.

Solomon, שְׁלֹמֹה.

Zedekiah, צִדְקִיָּהוּ.

Zion, Sion, צִיּוֹן.

Zoar, צוּעַר.

¹ So Ewald, from מַכַּבֶּה 'a hammer' (compare Charles Martel); others write מַכְבִּי as from the initial letters of יהוה גְּבַלִּים יְהוֹה *who is like Thee among the gods, Jehovah?* Exod. xv. 11.

² 'Aram (Syria) of the two Rivers.'

³ In Jeremiah and Ezekiel נְבוּכַדְנֶצַּר *Nebuchadnezzar*.

BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.	תּוֹרָה	Micah	מִיכָה
Genesis ¹	בְּרֵאשִׁית	Nahum	נַחֻם
Exodus ¹	שְׁמוֹת	Habakkuk	חַבְקֻק
Leviticus ¹	וִיקְרָא	Zephaniah	צְפַנְיָהוּ
Numbers ¹	בְּמִדְבָּר	Haggai	חַגִּי
Deuteronomy ¹	דְּבָרִים	Zechariah	זְכַרְיָה
		Malachi	מַלְאָכִי
THE PROPHETS.	נְבִיאִים	THE WRITINGS ⁴ .	כְּתוּבִים
Joshua ²	יְהוֹשֻׁעַ	Psalms	תְּהִלִּים
Judges	שׁוֹפְטִים	Proverbs ¹	מְשָׁלִי
1 Samuel	שְׁמוּאֵל א'	Job	אִיּוֹב
2 Samuel	שְׁמוּאֵל ב'	Song of Solomon ⁵	שִׁיר הַשִּׁירִים
1 Kings	מְלָכִים א'	Ruth	רוּת
2 Kings	מְלָכִים ב'	Lamentations ¹	אֵיכָה
Isaiah ³	יִשְׁעִיָּהוּ	Ecclesiastes	קֹהֶלֶת
Jeremiah	יִרְמְיָהוּ	Esther	מֶגֶלֶת אֶסְתֵּר
Ezekiel	יְחִזְקִאל	Daniel	דָּנִיֵּאל
Hosea	הוֹשֵׁעַ	Ezra	עֶזְרָא
Joel	יוֹאֵל	Nehemiah	נְחֻמְיָה
Amos	עָמוֹס	1 Chronicles	דְּבָרֵי הַיָּמִים א'
Obadiah	עוֹבַדְיָה	2 Chronicles	דְּבָרֵי הַיָּמִים ב'
Jonah	יוֹנָה		

¹ Hebrew name taken from the first word or phrase of the Book.

² Joshua to 2 Kings, inclusive, 'the former prophets' נְבִיאִים רִאשׁוֹנִים.

³ Isaiah to Malachi, 'the latter prophets' נְבִיאִים אַחֲרֹנִים. ⁴ Gr. 'hagiographa.'

⁵ 'Song of Songs' to Esther, inclusive, 'the five rolls' חֲמִשׁ סֵפֶרִים.

ALPHABETICAL INDEX.

The numbers refer to the pages.

Ablative, sign of the, 50.

Absolute Case, the, 156.

Accents, the, 33; **Distinctive**, 165; **Conjunctive**, 166; in the Poetical Books, *ib.*; system of accentuation illustrated in the Book of Ruth, 167 *sq.*

Accusative, sign of the, 50, 69; cognate, 151; adverbial, after Intransitive Verbs, 152; double Accusative, *ib.*

Acrostics in Hebrew Poetry, 199.

Adjectives, inflected like Nouns, 65; attributive and predicative, *ib.*; with the Article, 66; comparison of, *ib.*, 160; lack of, supplied by circumlocutions, 66, 157, 159; concord of, 158; *constructio ad sensum*, 159; without substantives, *ib.*

Adverbs, of Place, 139; of Time, 140; of Manner, *ib.*; Negative, 141; of Cause, 142; Interrogative, *ib.*

Affirmatives of Nouns, 132.

Alphabet, the Hebrew, 1, 4.

Apocopate Imperfect, the, 93.

Apocrypha, passages from the, 240 *sq.*

Apposition of Nouns, 155, 159.

Article, the, 45; how pointed, *ib.*; with Adjectives, 66, 159; with demonstrative Pronouns and Participles, 159; not prefixed to Nouns in the construct state, 50, 157.

B^oghadhk^ephath Letters, 6, 20.

Cases of Nouns, 49, 156.

Clauses, how broken up by Accents, 36; connection of by the copulative, 162.

Cohortative Imperfect, the, 92.

Comparative Degree, the, how expressed, 66, 160.

Completeness and Incompleteness, rather than Time, the note of Hebrew Tenses, 93, 152.

Concord of Verb and Subject, 149; apparent exceptions, 150; of Adjective and Noun, 159.

Conditional, how expressed, 153.

Conjugations of the Verb, 73; names of the, 74, 80.

Conjunction ׀, pointing of the, 32, 46; different uses of, with the Verb, 96; various meanings of,

- in the connection of clauses, 162.
- Conjunctions, list of, 144.
- Consonants, divisions of the, 29; quiescent, 13, 23.
- Construct State, the, 50, 157, 159.
- Contracted Verbs, 110; summary of, 113.
- Daghesh forte, 21; compensative, *ib.*; conjunctive, *ib.*; characteristic, 22.
- Daghesh lene, 20; when omitted, 21.
- Dagheshed Nouns (in inflection), 60.
- Dative, sign of the, 50, 69, 158; with possessive force, *ib.*
- Declension of Nouns, 52; the six Declensions, 67; of Feminine Nouns, 61.
- Definiteness of Nouns, how expressed, 50.
- Degrees of Comparison, 160.
- Delitzsch, Dr., 203.
- Demonstrative Pronouns, 71; with Article, 159; for Relative, 162.
- Derivatives, formation of, 38.
- Diphthongs, 13, 24.
- Divine Name, the, employed to indicate greatness, 160; Names, use of the, 155.
- Driver, Dr., on the Tenses, 93, 95, 152.
- Dual number, the, 49, 156.
- Ecclesiasticus, Fragments of the Hebrew original, recently discovered, 219.
- Feminine Nouns, 61; abstract and collective, 47.
- Final Letter-forms, 8.
- Future time, how expressed by the Verb, 93, 94.
- Genders in Hebrew, 46.
- Genitive, the, 50, 157.
- Ginsburg, Dr., 185, 203.
- Gutturals, the, enumerated, 17, 29; peculiarities of the, 31.
- Guttural Verbs, characteristics of, 104; summary of Forms, 107; with Pronominal Suffixes, *ib.* See Verbs.
- Hebrew, the later, references to, 220.
- Hebrew Study, its simplicity and difficulty, 149.
- 'He^mmantive' Letters, 38.
- Hiphil and Hophal Conjugations, the, 86; causative force of, *ib.*; Paradigms of (Strong Verb), *ib.*; Comparative Paradigms of, 256-259.
- Hiphil with Double Object, 152.
- Hithpael Conjugation, the, 84; reflexive and intensive, 85; Paradigm of (Strong Verb), *ib.*; Comparative Paradigms of, 260, 261.
- Hymn from Scott's *Ivanhoe*, 243.
- Imperative, Conjugations that omit the, 74; forms of the, 92; Imperfect used for, *ib.*; use of the, 154; in prohibitions, 141, 154; expressive of consequence, *ib.*
- Imperfect, the, how conjugated, 76; uses of the, 93, 152, 153.
- 'Impersonal' Verbs, 150.
- Infinitive, Absolute and Construct, 75, 92; use of the Abso-

- lute, 154; of the Construct, 155.
- Interjections, 71, 145.
- Interrogative, direct and indirect, 153, 154; Prefix, how pointed, 143; Pronouns, 71. *See* Questions.
- Intransitive Verbs with object-noun, 152.
- 'Irregularities' in Verbs, principal cause of, 89.
- Jehovah (Yahveh), how written and read, 41, 156.
- 'Jot or Tittle,' 40.
- Jussive Imperfect, the, 92.
- K^othibh, 40; illustrated in Reading Lessons, 168 sq.
- Mappiq, 29.
- Maqqeph, 32.
- Massoretes, the, 9; Massoretic notes, 40, 42.
- Methagh, 16, 26, 28, 31.
- 'Milel' and 'Milra,' 33.
- Mishna, the, 220.
- Negative, how expressed, 141, 154.
- New Testament, Versions of the, in Hebrew, 203.
- Niphal Conjugation, the, 80; primarily reflexive, generally passive, *ib.* Paradigm of (Strong Verb), 81; Comparative Paradigms of, 250.
- Nominal Inflection, law of, 55.
- Nouns, division of, 46; declension of, 52, 56; how made definite, 50; segholate, 59; dashed (from "yy verbs), 60; feminine, 61; monosyllabic, 130; irregular, 62; compound (generally Proper Names), 132; with suffixes, 64; Paradigms of, 264-272.
- Noun-formation, 129; method of, from verbal roots, 130; preformative and affirmative letters, 132.
- Number, 48.
- Numerals, the, 134, 161; cardinal, 134; gender of, explained, *ib.*; used in expressing dates, 137; ordinal, *ib.*; distributive, *ib.*; omission of substantives after, *ib.*
- Nun Epenthetic, 101; Paragoric, 173 *note*; 202 *note*.
- Object of the Verb, 151; principal and secondary, 152.
- Optative, the, how expressed, 153.
- Parallelism, poetical, 184.
- Participles, the, 75; Adjective-forms of the Verb, *ib.*; with the Article, *ib.*; as Predicate, *ib.*, 151, 155; general use of, 92; expressive of continuous action or state, 94; with suffixes, 99; with Article, as a relative clause, 155.
- Particles, 139; often formed from other parts of speech, *ib.*
- Past time, how expressed by the Verb, 93.
- Pathach Furtive, 29.
- Patronymics, formation of, 48.
- Pause, effect of, in lengthening vowels, 36; illustrated in Reading Lessons, *passim*.
- 'Perfect,' the, how conjugated, 75; uses of the, 93, 152.
- Piel and Pual Conjugations, 82; intensive force of, *ib.*; Paradigm

- of (Strong Verb), 83; Comparative Paradigms of, 252-255.
- Pilel (Pôlal) and Pilpel, 112, 121.
- Pirqé Aboth, 220.
- Plural number of Nouns, formation of the, 48; often expressed by repetition, 156.
- 'Pluralis Excellentiae,' 155.
- Possessive Relation, denoted by Prepositions, 157.
- Potential, the, how expressed, 153.
- Preformatives of Nouns, 132.
- Prepositions, list of, 143; with Pronominal Suffixes, 69; Prefix, pointing of the, 51, 143.
- Present time, how expressed by the Verb, 93.
- Prohibitions, how expressed, 154.
- Pronominal Suffixes to Nouns, 53, 56, 63, 98; to Particles, 69.
- Pronouns, classes of, 67 (*see* Demonstrative, Relative, Interrogative); Personal, Paradigm of, 68, 97; Personal, the, as Subject, 150; Emphatic, 161; cases of, 69; Prepositions with, *ib.*
- Psalms, Titles of, 186, 189, 193; verse-numbering different often in Hebrew and English, 186.
- Punctuation marked by Accents, 33.
- Qal Conjugation, the, 76; Paradigm of (Strong Verb), 77; Comparative Paradigms of, 246-249.
- Qamets and Qomets, 'Qamets-chatuph,' 27.
- Q^{ri}, 40; illustrated in Reading Lessons, 168 *sq.*
- Quality or attribute, how often denoted, 160.
- Questions, direct, 153; indirect, 154; disjunctive, *ib.*
- Quiescent Letters, 23; Verbs, 115, 120, 124; summaries of, 118, 122, 127.
- Radical Letters, 37, 73.
- Raphê, 29; in Psalm i, 185.
- Relative Pronoun, the, 72; how used, 161; often inclusive of Antecedent, 162; substitutes for, *ib.*; omission of, 72; relative prefix, *וְ*, 162.
- Roots, Hebrew, trilateral, 37; generally Verbs, *ib.*, 73; quadrilateral, *ib.*
- Segholate Nouns, 59, 130.
- Semi-vowels, 23.
- Servile Letters, 38, 39.
- Sh^{va}, simple, 15; silent and vocal, 15, 16, 32; compound, 17; merged in slight vowels, 32.
- 'Strong' Verbs, 76; variations in the, 78, 89; Paradigm of the, 77 *sq.*, 246 *sq.*
- Subject, the, denoted by Article, 48; the Indefinite Personal, 150; Copula and Predicate, 149.
- Substantive Verb *to be*, conjugation of, 126.
- Suffixes 'heavy' and 'light,' 64; denoting the Object of the Verb, 98; scheme of, *ib.*; with Infinitives and Participles (possessive or object), 99.
- Superlative Degree, 66, 160.
- Syllable, Laws of the, 25.
- 'Tenses' in Hebrew, 74; indicating state and not time, 93; illustrated in Psalm i, 153.
- 'Vav Conversive,' so-called, 94; special pointing of, 95; 'Vav Consecutive,' 96.

Verb, the Hebrew, 73; its 'Modifications' or 'Species,' *ib.*; with Pronominal Suffixes, 97; Paradigm of, 262, 263.

Verbal Inflection, law of, 55, 99.

Verbs with Gutturals, 104, 107; Pe Nun, 110, 113; Double Ayin, 111, 113; Pe Aleph, 115, 118; Pe (Vav and) Yodh, 116, 118; Ayin Vav, 120, 122; Ayin Yodh, 121, 122; Verbs Lamedh Aleph, 124, 127; Verbs Lamedh He, 125, 127.

Verbs varying between Transitive and Intransitive, 151.

Vocative, the, 49; with the Article, 158.

'Voices' of Hebrew Verbs, 73.

Vowels, their sounds, 2; their forms, 10, 12, 18; 'scriptio plena' and 'defectiva,' 10; table of the, 18; unchangeable and changeable, 53, 54.

Vowel-letters, the, 9.

Vowel-system, defects in the, 13.

Weak Verbs, 103; classification of, *ib.*, 104; formation of Nouns from, 133.

Weights and measures, how expressed, 137.

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